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ABSTRACT

A MENTORING PROGRAM FOR EQUIPPING YOUTHS AS
LEADERS IN THE RIVERS CONFERENCE, NIGERIA

by

Ugochukwu Elems

Adviser: Walton A. Williams

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Document

Andrews University

Seventh-day Adventist Theological Seminary

Title: A MENTORING PROGRAM FOR EQUIPPING YOUTHS AS LEADERS IN
THE RIVERS CONFERENCE, NIGERIA

Name of researcher: Ugochukwu Elems

Name and degree of faculty adviser: Walt William, DMin

Date completed: November 2013

Problem

Young people feel neglected in the leadership process of Rivers Conference of the Seventh-day Adventists, Nigeria. On the other hand, the adults think that the young people lack the experience and skills needed to occupy positions of leadership. Unfortunately, while the young people are being marginalized in the leadership process, they constitute an overwhelming majority of the membership in Rivers Conference.

Method

The mentoring approach adopted for equipping the young people of Rivers Conference as leaders in this project is a modification of Jesus' model of leadership proposed by Kreider (2008, p. 113). The process will be divided into four phases: Phase

One, the awareness stage. During this phase the support of the Rivers Conference administrators will be enlisted and a series of awareness seminars conducted and four mentees chosen. Phase Two. During this phase, exclusive training workshops/seminars will be organized for the four selected mentees. This phase will last for six months. Phase Three. At this point, the mentor will take the mentees for practical on-the-field training. This phase will last for one year and afford mentees the privilege of engaging in actual ministry with the mentor. Phase Four. In this phase, mentees will be sent to minister alone and meet with mentor for debriefings and feedbacks. This phase will last for one year.

In addition, the program presented above also relied on the author's theological foundation for ministry, literature review, Logical Framework Matrix, and Gantt chart to accomplish this task.

Anticipated Results

This project is expected to be implemented as planned. It is anticipated that the mentoring tools needed for the project will be ready and employed for the implementation, monitoring, and assessment of the project. Moreover, the researcher envisages enthusiastic support for the project from the Rivers Conference administrators. Furthermore, dedication on the part of the mentor and mentees to the entire process of this project is expected. Finally, the integration of young people as leaders in all the levels of the church life in Rivers Conference of SDA is anticipated.

Conclusion

Mentoring is an effective strategy for equipping and integrating the young people of Rivers Conference for leadership roles in Rivers Conference, Nigeria. It will afford

the young people opportunity of gaining necessary skill and experience for leadership under the supervision of the adults, thus allaying fear of failure of the young people owing to lack of experience.

Andrews University
Seventh-day Adventist Theological Seminary

A MENTORING PROGRAM FOR EQUIPPING YOUTHS AS
LEADERS IN THE RIVERS CONFERENCE, NIGERIA

A Project Document
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Ugochukwu Elems

March, 2014

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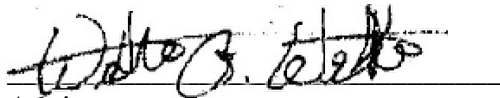
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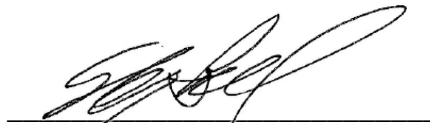
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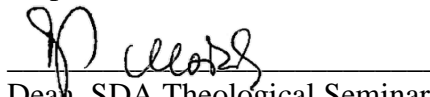
Stanley Patterson



Kelvin Onongha



Director, DMin Program
Skip Bell



Dean, SDA Theological Seminary
Jiří Moskala

March 12, 2014

Date approved

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LIST OF ABBREVIATIONS

AYM	Adventist Youth Ministries
DMin	Doctor of Ministries Degree
ESFJ	Estroversion, Sensing, Feeling, and Judging
GC	General Conference of Seventh-day Adventists
GDP	Gross Domestic Product
GOPP	Goal Oriented Project Planning
SDA	Seventh-day Adventist Church
LFA	Logical Framework Approach
LFM	Logical Framework Matrix
MBTI	Myer-Briggs Type Indicator
MDiv.	Master of Divinity Degree
NT	New Testament
OOPP	Objective Oriented Project Planning
OT	Old Testament
OVI	Objectively Verifiable Indicators
SDA	Seventh-day Adventist
UNFPA	United Nations Population Fund
UNISEF	United Nations Children's Fund

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CHAPTER 1

INTRODUCTION

Background of the Study

Several factors in my life and ministry have contributed to this research project. However, in view of space and time constrain, I shall highlight one of these experiences.

In January 2002, I was elected to serve as the Youth/Chaplaincy/Education director of Rivers Conference in Nigeria. On assuming this responsibility, I felt the need to share the responsibility with some young people whom I could mentor in the process. I chose three young men to serve as associate directors with the approval of the conference executive committee. As my associates, I involved them in every aspect of the job and often traveled with them on my field visits, training workshops, and seminars. After working with me for about a year, I began to delegate some aspects of the training and seminars to them. They were trained in virtually every aspect of the job in so much that even in my absence my department functioned as usual. In fact, on one occasion, when I returned to the office from an emergency leave of absence, the conference executive secretary called me to his office and said, “The way you are delegating power to these young associates, I see them take the office from you someday.” I simply smiled and told him it did not matter to me who was in power and that my joy is fulfilled to see one of them become the next youth director for the conference. He felt threatened to lose

power, but I sensed it as a sign of success to be succeeded by a protégé. On September 14, 2005 I left for further studies at the SDA Theological Seminary Andrews University.

Interestingly, four years later (2009), one of those my associates was called to serve as the youth director for another conference (an office he holds to this moment) and in the second quarter of 2013, another of my three mentees was elected to serve as youth director for Rivers Conference.

Statement of the Problem

Young people (youth 13-17 years, emergent adults 18-30, and young adults 30-40) constitute about 60% of the membership in Rivers Conference of Seventh-day Adventists, Nigeria (Rivers Conference, 2008). However, very few individuals from these groups are given leadership opportunities in Rivers Conference. Pastoral observation indicates that the young people are becoming passive and losing interest in church activities. A primary contributing factor to this situation is the fear of failure on the part of the mature adults due to the lack of experience among the young people.

A common opinion of the media and youth researchers about young people is that they are a menace to themselves and to the society (Wyn & White, 1997, p. 21). While this opinion still begs for further inquiries and evidences, the term “youth” itself resists any single group of people (1997, p. 1) which further challenges this claim.

Notwithstanding, youth mentoring programs and activities are gaining attention more than ever before with well over two million young people in various kinds of mentoring programs (Rhodes, 2002, p. 1). Why? Societies are beginning to realize that it cannot thrive (at least not at optimal level) without the support of its youth.

Statement of the Task

The task of the project is to develop a mentoring program to recruit and equip youths as leaders in Rivers Conference. This program will develop young people as leaders in the hope that they will be eventually integrated as leaders in Rivers Conference. Such young people will gain experience in leadership with the support of experienced adults as mentors.

Assumptions

There are some basic assumptions upon which the success of this project rests, namely: (a) that the executive committee of Rivers Conference will support this project as a means of facilitating its plan to fulfill the gospel commission within its territory; (b) that the researcher, pastors and elders will commit to the project by following through to its very end; (c) that the young people will also be willing to commit themselves as mentees for the project; (d) that the Rivers Conference mentoring committee will be faithful in the task of receiving, monitoring and analyzing the monthly, quarterly, and yearly reports.

Limitations

While this project deals with the subject of mentoring, it is not, nor does it claim to be exhaustive on the matter. The focus was to apply the concept of mentoring to the specific need of mentoring youth as leaders in Rivers Conference. Moreover, although leadership and youth leadership in particular were also dealt with in this dissertation project, they were engaged upon in an attempt to serve the task of this research project, but not intended to be exhaustive.

Another constrain that confronts this project is that mentoring is a relational experience, therefore, while the project has been designed to last for a period of three years (to facilitate planning, implementation, monitoring and evaluation), the process may continue beyond three years in some cases or even less in some other circumstances.

Definition of Terms

General Conference: refers to the highest administrative unit of the Seventh-day Adventist church and it comprises all the divisions, unions, conferences and local churches (Neufeld, 1996b, p. 582).

Division: terminology common among Seventh-day Adventists used to designate the largest administration and regional unit second to the General Conference. It usually consist of group of countries or continent (Neufeld, 1996a, p. 462).

Union: refers to a group of conferences usually within an expanded territory and is constituent of the GC (General Conference, 2013).

Conference: terminology used within the Seventh-day Adventist church to designate the administrative unit that governs a number of associated local churches within a defined geographical location usually comprising a state or states within a country (Adventist, 1996, p. 36; Neufeld, 1976, pp. 345-346).

Rivers Conference: refers to the administrative unit responsible for governing of all local churches of the Seventh-day Adventist churches in Rivers State, Nigeria (the primary context of this project).

Mentoring: relational process in which experienced believer in Christ invests his or her life in a less experienced person with a view to empower the younger believer to

also become an agent in mentoring others (Smither, 2008, p. 4; Stanley & Clinton, 1992, p. 40; Wright, 2006, pp. 65, 67).

Discipleship: relationship in which an older believer in Christ serves as a model for a younger believer in Christ. In this research discipleship was used interchangeably with mentoring.

Youth: there is no consensus over the age bracket labeled youth (Nations, 2012; UNFPA, 2012), because the word youth defines a wide group of young people (Wyn & White, 1997, p. 1). However, youth in this project is applied to young people of ages 18-35 years in keeping with the Nigeria National Youth Policy (2001:2) still in effect (UNFPA, 2012).

Logframe: an analytical tool for planning, implementing and monitoring projects in a systematic manner (Jensen, 2010). It aids in identifying the key components of the projects and addressing major concerns (why, how, who, where) of a project (MDF, 2005).

Description of the Process

In order to develop a theological basis for the mentoring model of leadership, the topic was examined in Scripture with particular attention to the mentoring model in Eden and in the ministry of Christ.

Current literatures on mentoring and youth leadership were reviewed. This review entailed relevant books, scholarly articles, and the writings of Ellen G. White on the training of young people for leadership in the church.

A mentoring program for training young people for their role of church leadership in Rivers Conference was developed. The project will last for three years and will

function at the conference level. The first year of the project will focus on creating awareness and orienting regarding the need for mentoring young people as leaders (one seminar series for pastors and elders and another series for the young people). During this period, four mentees will be selected for the project and engaged in a six-months training workshop. In the second year mentees will be engaged in on-the-field mentoring with the mentor. There will be debriefing, feedback, and further training sessions. The third year also emphasized on-the-field mentoring. However, at this point, mentees will have to minister alone and regularly meet with the mentor for debriefing, feedback and further trainings. At the end of the third year, the mentees were released and granted opportunity to also invest their own lives in others as mentors. The mentor will regularly provide quarterly reports to the conference mentoring committee.

Before the commencement of the project, the required resources (such as seminar materials, workshop materials and other training tools) will be prepared and ready for use. These seminars and workshops are expected to suffice for the intellectual developmental needs for the mentors and mentees.

The number of young people involved in Rivers Conference youth department as leaders before and after the project will be the criterion for the evaluation.

Outline of the Project

In order to accomplish this dissertation project, the entire work comprises five chapters.

Chapter one serves as introduction, providing an overview of the entire dissertation project. It addresses the problem, clarifies the not-too familiar (uniquely

applied) terminologies employed in the project, describes the process, and provides major outline of the project.

Chapter two gives the spiritual and theological foundation for the project – how Scripture views mentoring young people especially as it relates to youth as leaders.

Chapter three surveys current literature (books, articles) on mentoring and leadership (especially youth leadership). It also explores relevant portions in the writings of Ellen G. White that deal with youth as leaders and/or mentoring.

Chapter four dealt with the strategy for mentoring youth as leaders in Rivers Conference of Seventh-day Adventist. It utilized the Logical Framework Approach (LFA) to design, plan, implement, monitor, and assess the project.

Chapter five focus on the evaluation of outcomes in the implementation phase of the project, reports of challenges encountered, insights gained, plans for future, summary and conclusion.

CHAPTER 2

SPIRITUAL AND THEOLOGICAL FOUNDATION

Introduction

This chapter seeks to provide a spiritual and theological foundation for a mentoring program to equip youth as leaders in Rivers Conference of Seventh-day Adventist, Nigeria.

It will attempt to provide a rationale for mentoring and explore the theological basis for mentoring in creation and redemption. Attention will be given to the description of leadership, especially its theology. This chapter will also address the qualifications of a Christian leader with particular attention to how it relates to the involvement of young people as leaders. It will provide some examples of young leaders in the Old and New Testament and in the early history of the Seventh-day Adventist church. Finally, a conclusion for the chapter will be provided.

However, my spiritual foundation as leader is provided in detail in the Appendix.

Why Mentor?

According to Maxwell, true success is to lift other people higher, not the upward mobility approach of the world (2008, p. 3). Mentoring focuses on lifting other people higher. In a Christian context mentoring is about assisting other people to develop their God-given potentials and/or learning of new leadership skills (Simon, 2001, p. 13). It

meets a common human desire to accomplish something – a divinely assigned purpose (Oakes, 2001, p. xviii). Moreover, it also benefits the mentors while affording their mentees the opportunity to attain their optimal potential (Maxwell, 2008, p. 6).

Elmore (2004, p. 131) rightly observed that while the Greek model of learning accomplishes so much in a little space of time, it does little in changing lives. The learning that is needed to impact life in a wholesome manner is one that is demonstrated (observed and applied) in daily life, not in a classroom. Jesus employed this method to equip His disciples in view of His global vision for the church (Mark 3:4; John 4:2; Matt 5:1ff; 10:1-42; Luke 6:12-19; 9:10-17).

Any good Christian leader must constantly ponder the future prospect of the gospel ministry in the event of his or her absence. Jesus understood that He had a limited time (John 9:4; 16:16; 14:1-3); therefore He called the Twelve to Himself and equipped them for the ministry, so that even in His absence, the ministry of the gospel would continue to grow (John 15:15-16; 17:20; Matt 28:18-20).

“It takes leaders to make more leaders. The job of the leader isn’t just to enlist more followers but to recruit and equip more and better leaders” (Malphurs & Mancini, 2004, p. 25). In 2 Timothy 2:2, Paul instructs Timothy, “The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also.” This is nothing but mentoring (building people who will in turn build other people). Mentoring – the process of multiplying of leaders is a crucial element of the gospel commission of Jesus Christ to His church (Matt 28:19-20). Jesus commissioned His apostles to go and make other disciples in the same manner that He made them His disciples. The commission is indeed about multiplying themselves by

making other disciples of Jesus Christ—“Go therefore and make disciples of all the nations” (verse 19). While mentoring does not exclude the larger body, it intentionally focuses on a small group to enhance quality. This was strikingly evident in the ministry of Jesus Christ—from the call of His disciples to His teachings, Jesus made distinctions between the larger group of disciples and the Twelve (Matt 4:19; 10:1-42; 13:10-11; Mark 4:10-32; 7:17-23; Luke 8:9-18; 9:1-10; John 4:1-2; John 13-17; 15:15-16).

From the outset, when Jesus called His followers (disciples), mentoring was evident: “Follow me, and I will make you fishers of men” (Matt 4:19). The call is not an invitation to a final destination of rest or bliss, rather it is an invitation to become “agents who will bring a compelling message to others that will change their lives beyond recognition” (Garland, 1996, p. 69). It was a call to a new career, one for which Jesus also promises to make them competent (Weber, 2000, p. 44).

Developing leaders was a core component of the ministry of Jesus Christ (A Malphurs & Mancini, 2004, p. 24). However, while Jesus focused on mentoring the twelve disciples, He further gave some unique mentoring opportunities to Peter, James and John (Matt 17:1-13; Luke 8:41-56).

Examples of Mentoring in the Old Testament

While the word mentoring may be foreign to the Old Testament, the concept is not (Krallmann, 2002, p. 31). God had commanded parents and elders of Israel to teach their children His way (Deut 6:5-9). The Old Testament contains examples of mentoring relationship such as Moses and Joshua, Elijah and Elisha, and others.

Moses and Joshua

Moses had a divine call to lead the children of Israel from Egypt to the Promised Land, Canaan. However, Moses understood that he would someday be absent from that position, hence the need to mentor a capable replacement in his absence.

The first reference to Moses mentoring Joshua appears in Exodus 17:8-16 where Moses instructs Joshua to choose some men and go in battle against the Amelekites. Moses goes along with them to this battle, thus, teaching Joshua a lesson of leadership by example. The second reference occurred on the occasion of Moses' reception of the tablets of stone containing the Ten Commandments (Exod 24:9-18). Moses exhibited a close, intentional mentoring relationship with Joshua on this occasion by asking all the Seventy elders of Israel including Aaron, Abihu and Nadab to wait at a certain distance on the mountain while he proceeded further with Joshua alone (like Jesus in Matthew 17:1-13 and in Luke 8:51-56). Perhaps to register his high regard for Joshua (his mentee) but also to afford Joshua the privilege of learning some practical lessons in the responsibility that he was soon to assume. Another training experience for Joshua occurred on their way descending the mountain; Joshua mistook the noise of the idol worship and dancing to be sound of war, but Moses from experience knew it was not the sound of war but dancing. From that experience, Joshua learned the skill of identifying sounds (Exod 32:17-24).

Joshua was in close association with Moses during Moses' leadership and learned a great deal from Moses in real life situation as Moses led the children of Israel (Num13:1-14:45; 16:1-17:13). In fact, Joshua is referred to as Moses' assistant (Exod 24; 13; Num 11:28).

Naomi and Ruth

Naomi was the wife of Elimelech who migrated together with their two sons Mahlon and Kilion, to the land of Moab due to a famine. In the process of time, Elimelech her husband, died and their sons Mahlon and Kilion later married Moabite women, Orpha and Ruth. Unfortunately, Naomi's two sons Mahlon and Kilion also died and she was left alone with widows (Orpha and Ruth).

Afterwards, Naomi receives news that the situation at home in Israel had improved and so she decides with her daughters-in-law to return to Israel. On their way, she thought otherwise and advises them to return to their parents in Moab and continue with their lives. Orpha accepted the advice and returned to Moab but Ruth persisted. In response Ruth declared:

Entreat me not to leave you, or to turn back from following after you; for wherever you go, I will go; and wherever you lodge, I will lodge; your people shall be my people, and your God, my God. Where you die, I will die, and there will I be buried. The Lord do so to me, and more also, if anything but death parts you and me. (Ruth 1:16-17)

However, while the Bible does not supply any detailed account of the nature of the relationship between Naomi and Ruth prior to this declaration of Ruth, her words indicate that Naomi's life must have had a great influence on her. She confesses to forever embrace Naomi's people as her people, serve Naomi's God, die where Naomi dies, and be buried where Naomi is buried. Such a great commitment could not have been without a healthy mentoring relationship.

On arriving in Israel, she kept her words and walked very closely with Naomi and sought Naomi's counsel in whatever she did. They had training moments, debriefing sessions, and feedbacks (Ruth 2:1-2, 17-23; 3:1-5, 16-18). Ruth eventually got married to Boaz and became the great grandmother of king David of Israel (Ruth 4:13, 21-22).

School of the Prophets

The school of the prophets is believed to have been established in keeping with God's promise to raise up prophets for His people (Deut 18:15, 18). Nevertheless, it seem to have been prominent from the time of Samuel (Price, 1889, p. 248). These bands of prophets (largely young people) were organized for instruction in the way of the LORD and training in righteousness (Greenleaf, 1991). They were mentored for the work of spiritual leadership, including prophecy. However, not all of them were prophets (Amos 7:14).

The earliest reference to these bands of prophets appears during the days of Samuel, shortly after the Israelites had God's leadership through the judges and requested for a king in order to be like their surrounding nations. God chose Saul and instructed His servant Samuel to anoint him as the king over Israel. One of the signs that indicated his selection was that after the anointment, Samuel told Saul that on his way home he would meet a "group of prophets coming down from the high place with a stringed instrument, a tambourine, a flute, and a harp before them; and they would be prophesying" (1 Sam 10:5). The next reference to these prophets appeared in relation to the event of Saul chasing after David to kill him because he was afraid that David would become the next king of Israel instead of his son Jonathan. The Scripture narrates: "Then Saul sent messengers to take David. And when they saw the group of prophets prophesying, and Samuel standing as leader over them, the Spirit of God came upon the messengers of Saul, and they also prophesied" (1 Sam 19:20).

The next reference to this school of the prophets appears in the days of Prophet Elijah shortly before his translation into heaven (2 Kgs 2:3, 7, 15). And also in the days

of prophet Elisha: “and Elisha the prophet called one of the sons of the prophets, and said to him, get yourself ready, take this flask of oil in your hand, and go to Ramoth Gilead” (2 Kgs 9:1).

Elijah and Elisha

Another example of mentoring in the Old Testament occurred between Elijah and Elisha. While Elisha was about his business as a farmer plowing the land in preparation for planting, Elijah stopped by and extended a call to Elisha to become his mentee for the prophetic ministry (1 Kgs 19:19-21). From that moment, Elisha was in close association with his mentor (Elijah) and went with Elijah from place to place (verse 21). While Scripture does not give further detail about their day to day life, in verse 21 suggests that Elisha may have been mentored in the course of that close association with Elijah.

The impact of Elijah’s mentoring relationship with Elisha is revealed at the point of Elijah’s ascension to heaven (2 Kgs 2:1-25). Elisha would not let his mentor go until he received a double portion of Elijah’s spirit (power) and indeed he became a renowned prophet in Israel who was said to possess the spirit of Elijah (2 Kgs 2:15).

Examples of Mentoring in the New Testament

Jesus and His disciples

Soon after He was commissioned by the Holy Spirit for ministry, after His baptism (Matt 3:16-17), Jesus sets out to choose His mentees (Matt 4:12-21). While He was concerned about the salvation and good of the entire human race, Jesus Christ especially called out a few (the twelve disciples) to be mentored for the posterity of His

mission on earth. He devoted His life and time to the development of these core members of the kingdom of God on earth (the church). In the words of Kreider,

Jesus knew that kingdom values are caught more than taught, so He initiated close relationships with followers who were ready to catch, and spent the majority of His time building—nurturing and preparing the Twelve to fulfill the Lord’s purpose for their lives. And when they were ready (and probably before they felt ready!), He released them to live the kingdom values that they had caught and to continue His mission of initiating, building and releasing even more disciples, who in turn, all do the same. From the Sermon on the Mount to the Sea of Galilee, from the Temple gates to the Garden of Gethsemane, day in and day out, Jesus modeled healthy and effective spiritual mentoring, He fished, prayed, wept and rejoiced with the disciples until they could follow His example and mentor many more people in the kingdom of God. (Kreider, 2008, p. 113)

It was Jesus who initiated the relationship and invested His life into His mentees. He spent almost all His time with them from the moment He called them. They fished together, walked the streets together ministering to people’s needs, prayed together, ate together, and simply shared their lives together. Thus, Jesus underscored the importance of mentoring for the proclamation of the gospel. Jesus did not choose His mentees based on their human qualifications; rather, He chose them based on what they might become by entering into the relationship with Him. John Mark emphasizes this point of Jesus being with His disciples (Mark 3:4).

Jesus mentored His disciples in practical ministry (John 4:1-2) and when He knew they had learned enough to also minister to others, He sent them alone to minister to the people (Matt 10:1-42; Luke 9:1-6). After every ministry experience, He provided time for debriefing and feedback (Mark 6:7-12, 30-31; Luke 10:17-24).

Barnabas and Paul

The mentoring relationship between Barnabas (mentor) and Paul (mentee) is one of the outstanding relationships in the New Testament. When Paul showed up among

believers in Jerusalem, after his conversion experience on the way to persecute the believers in Damascus, there were suspicions and fear over his intention in their midst. But Barnabas (Paul's mentor) stepped in and spoke on his behalf, introduced him to the apostles as a sincere believer in Jesus Christ (Act 9:26-30). Barnabas perceived a potential disciple of Christ in Paul and was determined to develop that potential as much he could.

Like Jesus Christ, Barnabas went in search of his mentee (Paul) in Tarsus. When he found him, he brought Paul over to Antioch to be with him and be mentored in practical ministry on daily basis (Acts 11:19-26). This mentoring process continued to grow until it was confirmed by the Holy Spirit (Acts 13:1-3).

Barnabas was a successful mentor who desired and intentionally developed his mentee to take over from him. This is evident in the fact, that at the beginning of their mentoring relationship Barnabas was more prominent and his name often mentioned before that of Paul (Acts 9-14). However, as they progressed in the relationship, he steadily went into the background while Paul was projected (Acts 15-28).

Paul and Timothy

Paul's first contact with Timothy was on his journey through Derbe and Lystra. Paul received good report from the believers about Timothy's dedication to the Lord and immediately connected with him and took Timothy with him. (Acts 16:1-4). The mentoring relationship between Paul and Timothy was such a strong bond that Paul fondly referred to Timothy as his beloved son (1 Tim 1:2, 18; 3:2; 1 Tim 1:2), brother (2 Cor 1:1; Phlm 1; Col 1:1; Heb 13:23), fellow servant of God (Phil 1:1).

Paul chose Timothy and then equipped him for the work of the ministry. After a brief moment with Timothy, Paul developed such confidence in Timothy that he could assign him to oversee the church in Berea together with Silas (Acts 17:10-14). Later, he would assign him to oversee the church in Ephesus because for Paul, releasing and empowering mentees to minister was an essential component of mentoring (1 Tim 1:3; Tit 1:5). Managing the church at Ephesus was no small responsibility especially due to its troubling characteristic especially false teachings (Liefeld, 1999, p. 21) He pointed Timothy's attention to the goal of ministry and reminded him of the eternal reward that awaits those who are faithful (1 Tim 6:12), the confession of Timothy before many witnesses regarding his faith (1 Tim 6:12), his present status as man of God (1 Tim 6:11), the Second Coming of Christ (1 Tim 6:14), the sovereignty of God (1 Tim 6:15-16).

He encouraged Timothy to fight on and continue proclaiming the word as one doing service to God and not men. He charged Timothy to love, teach rebuke, exhort, endure hardship, and be patient. Moreover, Paul recognized that his ministry was about to end and so he poured out his life into Timothy and encouraged him to fulfil his ministry (2 Tim 4:1-8).

Hoehl sums it thus: "Paul carefully selected Timothy to work with him in the ministry, equipped him for ministerial tasks, empowered him for success, employed him in a challenging work environment, and communicated to Timothy the value of their relationship" (Hoehl, 2011, p. 35).

Elizabeth and Mary

The account of the mentoring relationship between Elizabeth the mother of John the Baptist and Mary the mother of Jesus in the Bible is limited (Luke 1:39-56).

Luke's narrative of the sequence is suggestive of some form of mentoring relationship between Elizabeth and young Mary. In the preceding verses (Luke 1:26-38), an angel appears to Mary and informs of her God's plan to give her a son by the power of the Holy Spirit. Then she immediately journeyed to meet with Elizabeth (her mentor) to share her experience and get some advice.

When she arrived at the home of Elizabeth, she greeted her and the Holy Spirit also immediately took possession of Elizabeth and she spoke words of confirmation with regard to Mary's prior visit by angel Gabriel. She believed in Mary as chaste young lady even though she was pregnant before her wedding and encouraged her with words inspired by the Holy Spirit saying:

Blessed are you among women, and blessed is the fruit of your womb! But why is this granted to me, that the mother of my Lord should come to me? For indeed, as soon as the voice of your greeting sounded in my ears, the babe leaped in my womb for joy. Blessed is she who believed, for there will be a fulfillment of those things which were told her from the Lord. Luke 1:42-45

Elizabeth was a fitting mentor for Mary. They both shared deep commitment and love for God. Elizabeth, though she did not have a child until she was very advanced in age, remained faithful to God; and Mary, as a young lady, remained chaste according to God's command. This connection between them was evident in the manner of Elizabeth's response to Mary's concern about her pregnancy even before Mary would declare the matter to Elizabeth.

Theology of Mentoring

The theology of mentoring is rooted in creation and redemption. The biblical narrative of the creation (especially the creation of humans), expresses the principle of mentoring. Interestingly, the incarnation of Jesus Christ would be of no effect without

the process of mentoring; nicely articulated in the Great Commission of Jesus Christ to His Disciples:

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe things that I have all commanded you; and lo, I am with you always, even to the end of the age. (Matt 20:19-20)

The order is self-revealing, the Apostles of Christ were commissioned to go forth and disciple (mentor) other disciples (mentees) who would in turn disciple (mentor) other disciples (mentees) for the kingdom of God.

Mentoring in Creation

The history of mentoring dates back to the creation of Adam and Eve in the Garden of Eden. In fact, from the conception of the creation of humans, the Godhead already hinted at the concept of mentoring: “Let us make man (and *woman*) in our image” (emphasis mine) Gen 1: 26. Humans were made in the image of God with deeper and broader abilities to relate, especially with God (an exclusive privilege not granted any other creature or thing created on the earth). It is reasonable then to infer that God made humans in His image and likeness so that we might emulate Him to a certain degree or in some ways; suffice it to say that God made us in His image and likeness so that we will be His mentees and He our Mentor.

While there are other possibilities of the meaning of the “image” (Hebrew *selem*) and “likeness” (Hebrew *demut*) of God, it certainly does include a relational dimension in which humans relate with their Creator in a personal and intimate manner. The plural rendition of God (Hebrew *elohim*) in Genesis 1:26, already presupposes that the Godhead is in relationship (Gen 1:26) and so it would be logical to suppose that God also intended

the same kind of relationship to exist within the human family, so that they may learn and grow in the “image” and “likeness” of God (Elwell, 1996, p. 366; Frethem, 2008, p. 20).

In Genesis 1, the Hebrew *salem* (image) is applied only to the creation of humans, which conjectures that only human beings bear a resemblance to God (Fallon, 1979, p. 1770). In fact, the manner of the introduction of the creation of humans, the uniqueness of the language, immediacy of the action, and the personal touch infer that human life is unique on the earth and surpasses all other forms of life. Its value is derived from its relation to God for they (male and female) were made in the image of God, not akin animals but to God (Porteous, 1962, p. 683).

That mentoring occurred in creation is also indicated by the expectation of learning and accountability. God expected Adam and Eve to have learned by being with Him and from the instruction they were given concerning the fruit of the forbidden tree of the knowledge of good and evil. Therefore, they were accountable for their disobedience by eating the fruit of the tree of the knowledge of good and evil which they had been instructed not to eat. Accountability is a crucial element of mentoring because only in a situation of accountability (whether to another or self) can success be attained.

God gave humans charge over the earth (Gen 1:26-28; 2:8, 15) in a similar manner to how He rules in heaven. The first humans (Adam and Eve) were to learn from their Creator to demonstrate love and care for the entire creation on earth. Frethem argues that whatever else “having dominion and subduing mean (Gen 1:28), other creatures cannot be what God intended them to be without the presence and activity of human beings” (Frethem, 2008, p. 20). Thus, humans assumed the role of a steward – entrusted with the responsibility to care for themselves and the entire creation on earth.

Genesis 2:19 reads: “Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name.” By this act of God bringing the animals to Adam to name them as he (Adam) pleases, God was mentoring Adam in his responsibility as the steward of His (God’s) creation on the earth. God provided Adam with the necessary skills and sufficient instruction (the process training a mentee) and then released him to develop, by applying what he had learned (the process of releasing a mentee). And the period of spending time with the mentee is also signified by the manner in which Adam was created which sets him apart from all other creation – “And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being” (Gen 2:7). God put His hands to work (instead of simply speaking the word as in the creation of all other things–Gen 1:3, 6, 9, 11, 14, 20, 24) and made a further connection by breathing into the nostril of Adam. It is most likely here that intimacy must have been established between God and the first human created. This again returns to the theme of the creation of humans, namely “in the image and likeness of God.” God set humans apart with distinguished capacities to be in relationship with Him to facilitate learning and development.

Genesis 3:8 reads: “And they heard the sound of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden.” Although there is no vivid record of prior visits by God, the manner in which the Bible writer relates this visit hints some degree of familiarity with such visits (Adam seemed to have expected the visit and his fear was not due to the visit but a result of his disobedience by eating of the fruit he was forbidden

from eating). Perhaps such visits were moments of mentoring for Adam and Eve, like children naturally learn from their parents. No doubt, Adam and Eve would have asked God some questions about the things they observed in their environment and learned from the answers provided by their Creator.

Mentoring in the Family Structure

God's design for the human family from creation was that parents function as mentors to their children (mentees). This pattern was already prefigured by the situation to which Adam and Eve were placed. Fresh from their creation, they were placed in a brand new environment in which they had no other creature like themselves to emulate and learn from. They depended on God (their Creator and Father) for their knowledge and wisdom on how to live and interact with their environment. God created them with ability to reason and also provided them with instruction on how to live as stewards of the earth. This model sets the blueprint for the human family—God as the focus of the family.

Kimmel (2004, pp. 19, 54-61, 97) refers to this model as grace-based parenting. He describes it as a model in which the parents pursue a Christ-centered lifestyle. They seek to know and to love God and thereby influence their children to also be like Jesus Christ. Grace-based parenting is exemplary living in which parents model for their children the kind of life they desire their children to live. They accept their children the way they are and create the necessary home atmosphere for development. When children observe a strong devotion to Jesus Christ in their parents, they naturally tend toward the same devotion and love for God.

Grace is incarnational—it ought to be demonstrated. God's grace was not only proclaimed but also demonstrated and we see, touch, experience it for ourselves (John

1:14). In the same manner parenting is practical—children see it, feel it, and experience it themselves.

In Genesis 18:19 God commends Abraham as one who will influence his family by his own life example to follow the LORD. This exemplary life of Abraham's commitment to God would later be demonstrated in his willingness to obey the command of God to sacrifice his son Isaac; and in the willingness of Isaac to be offered up as a sacrificial lamb even when he could have resisted his elderly father and fled (Gen 22:1-19).

A godly example is a crucial factor in parenting and mentoring. God requires parents to train the children placed in their care to love Him with all their hearts. Such training comes only from the word of God, the Bible (Pollard, 2012, pp. 18, 35), which is made alive only by example of parents and mentors

Mentoring in the Old Testament

Mentoring as a word does not occur in the Old Testament. However, the idea and principles of mentoring was common among the Hebrews. The Hebrew word *talmid* (student or scholar) used in 1 Chronicles 25:8 conveys the idea of a mentor-mentee relationship. It is derived from the verbs associated with learning and is always describe teacher-student relationship. In the Jewish context, such a relationship was holistic—the student (mentee) was expected to adopt the philosophy, practice and lifestyle of the rabbi who served as the mentor/teacher. The students followed the rabbi (mentor) from place to place, learning to be like their mentor (Hawthorne, 1975, pp. 129-130; Parker, 1962, p. 845). Friedeman (1990, p. 48) expresses this relationship thus: “The words of the rabbi were precious, his example, more precious still.” In essence, the relationship

between a rabbi and a *talmid* happened in formal and informal settings, so that the *talmid* would have the greatest possible opportunities to imitate the rabbi.

This idea is most probably informed the establishment of the school of the prophets as seen in the days of Samuel (1 Sam 19:19-24), Elijah (2 Kgs 2:4-7), Elisha (2 Kgs 9:1-3) and down the road to the New Testament era when Paul (Acts 22:3) was mentored by Gamaliel (Todd, 1975, p. 458).

Mentoring in the New Testament

As with the Old Testament, the word mentoring is also foreign to the New Testament. Nevertheless, there are some words in the New Testament that when taken together embrace the idea of mentoring. Smither (2008, p. 5) listed some of these words, which include but are not limited to the Greek *mathētēs* (disciple) *mathēteuō* (makes disciples), *didaskō* (teach), *didaxo* (train), *hugiainō* (be sound), *akoulouthēō* (follow), *mimētēs* (imitator) and *didachē* (training). For example, consider the word *mathētēs*.

Mathētēs

Mathētēs – pupil or disciple (Kittel & Bromiley, 1967, p. 415) appears about two hundred sixty-four times in the gospels and in Acts of the Apostles, and of these occurrences, it is 239 times rendered *mathētai*, the plural of *mathētēs* (Meier, 2001). In the books of Acts, except for the single reference to Paul and Barnabas' missionary endeavor, *mathētēs* applies to Christians or followers of Jesus Christ in general (Acts 13:52; 6:1-2, 7; 9:1, 19, 25, 27, 38; 11:26, 29; 14:20, 22, 28; 15:10; 18: 23, 27; 19:1, 9, 30; 20:1; 21:4, 6). Other references to *mathētēs* occur in relation to those who were in close association with Jesus. However, there are other occurrences which applies the *mathētēs* to a larger group of Jesus' followers (Matt 8:21; Luke 6:13, 17; 19:37, 39; John

6:60, 66). Smither (2008, p. 6) believes a better understanding of Jesus' mentoring approach will be derived by observing the manner and intent of the various usages of *mathētēs*. In effect, a *mathētēs* is a mentee who has been called by Jesus Christ and is learning to be like Him (Jesus Christ) – to live and serve as Jesus did.

The Rabbinate in the Old Testament required the *talmid* (student or mentee) to seek after the teacher (rabbi) and follow the rule of the rabbi (a process that naturally excludes anyone who is not considered righteous or worthy by the standard of the rabbi), but Jesus on the contrary called His *mathētēs* (disciples, students or mentees) and did not require from them any qualification of self-righteousness. He fostered personal relationship with His *mathētēs* and provided the content for the relationship. And the relationship centers on the person of Jesus—Jesus is the One who His disciples aspire to be. They accept His teachings and obey His words, not as a mere master, but as the promised Messiah (Kittel & Bromiley, 1967, pp. 444-448).

According to Ward, discipleship is a didactic language and one cannot talk of a disciple void of a teacher (2009, p. 274). Thus, it is logical to believe that Jesus would have engaged His disciples (mentees) in some form of intellectual exercise. In fact, the gospels account indicate that He engaged in extensive teaching activities (Matt 5:3-7:29; 24:4-25:46; Mark 4:3-32; 7:6-23; 13:5-37; Luke 6:20-49; 11:2-12:59; John 6:26-66: 13:7-17:26). He was called rabbi (Matt 26:25, 49; Mark 9:5; 11:21; 14:45; John 1:29, 38).

Mentoring in Redemption

According to Robinson, the incarnation account of John 1:14 embodies unequalled wisdom and principles for leadership and/or mentoring—Jesus dwelt with

those He led, they saw the Father's glory in Him, He led in grace and truth, and He sacrificed all the way (2009, pp. 19-20).

The efficacy of the incarnation is revealed and perpetuated by mentoring. The purpose of the incarnation was to save "His people" (the human race) from their sin (Matt 1:21). The gospel commission of Matthew 28:19-20 as earlier stated, is the means instituted by Christ, to actualize the purpose of the incarnation in the lives of those who believe in Him. Interestingly, at the heart or core of the commission is mentoring. The disciples were charged to go and reproduce themselves in the same manner as Jesus Christ has done in their own lives. The experience of salvation compels us to go into the world as agents of God for the restoration of the human race.

In Mark 3:4 the Bible reads: "Then He appointed twelve, that they might be with Him and that He might send them out to preach." Jesus had a two-fold motive for choosing His mentees: (a) to be with Him (mentoring) and (b) to be sent forth as preachers (mentoring others to continue the chain). Therefore, He spent more of His time with His core disciples (the Twelve) than He did with the rest of His disciples. He walked around from place to place ministering with them; sailed with them on the sea, visited family friends together with them, prayed for and healed the sick with them, cast out demons from possessed people with them, attended weddings and funerals with them, and went with them to the temple (Forman, Jones, & Miller, 2004, p. 90; Krallmann, 2002, pp. 52-53). Krallmann (2002) reinforces the importance of association in mentoring:

The gospel records furnish ample evidence that in his discipling of the Twelve the Master attached eminent importance to association, i.e. companionship, the cultivation of close relational ties. On the basis of such with-ness he generated a dynamic process of life-transference which was meant to foster wholistic maturity in

his friends and to facilitate them toward effective leadership at the same time. While being trained to follow, they were actually groomed to lead. (p.13)

Being with His disciple was fundamental in the mentoring ministry of Jesus Christ. He knew that there would be no better way to internalize the values of the kingdom of God than by an exemplary living. So He dwelt with the Twelve and by that association they caught the values of the kingdom in practical terms and were thereby prepared to also become agents who reproduce themselves in others. Commenting on Jesus' approach Coleman affirms: "Truth was not taught in abstract doctrines or regulations; it was caught in the experience of their shared life" (Coleman, 1987, p. 146). Jesus lived with the people He loved and mentored. They had unrestricted access to Him in regular day to day living.

Effective mentoring requires proximity. It is no surprise then that the Apostle John declared: "the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14). Ogden (2003, p. 65) insists that "purposeful proximity" was the only way by which Jesus Christ could internalize His mission in the minds of His Twelve mentees. Robinson posits:

Jesus must not have felt the disciples could really know God by simply observing the Word made flesh. So he went further. He put his cards on the table, face up, "Everything that I have learned from my Father, I have made known to you" (John 15:15b). When John says, "And we beheld his glory..." he was not referring to a glimpse or a sighting of Jesus. "Beheld" meant up close. The disciples had an open view of an open leader. (Robinson, 2009, p. 40)

By the incarnating, Jesus "emptied" and humbled Himself so that He could be close to us and show us the glory of His Father (John 1:14) and thus inspire us to become more like Him (Jesus), the Holy Spirit, and the Father (Elwell, 1996, p. 366). Stalker suggests that for the Twelve disciples of Christ, the most cherished benefit was the

privilege of being with Jesus and to experience on daily basis the wonderful works of God accomplished through His presence and ministry to the people (1907, pp. 126-127).

Christ as the Chief Mentor

Authentic biblical mentoring always points to Jesus Christ because one of the goals of biblical mentoring is to lead a mentee to God. Jesus Christ is the complete revelation of the Godhead to the human race (John 1:1, 14; Col 1:19, 29).

Every Christian mentor derives his or her impetus to mentor another person from God through Christ. It is Christ who called us: “Follow Me, and I will make you fishers of men” (Matt 4:19). Therefore, biblical mentoring must necessarily reflect Jesus Christ. In his epistle to the Corinthian church the Apostle Paul admonishes: “imitate me, just as I also imitate Christ” (1 Cor 11:1).

Christian leadership and mentoring whether in creation or redemption, is about Jesus Christ. He is the One by whom all things were created and the One whom laid down His life for our redemption (John 1:1-3; Col 2:9; John 15:13; 2 Cor 5:19; Rom 5:8).

Discipleship and Mentoring

Many scholars and experts of mentoring believe that discipleship and mentoring are essentially the same activity occurring in different settings. Smither (2008) comments:

Mentoring or discipleship, as observed in the New Testament and early Christian writings, was the work of one Christian helping another disciple or group of disciples to grow in their knowledge and application of the teachings of Jesus and the Scriptures. Put another way, the mentor coached his disciples toward realizing the fullness of their salvation. (pp. 12-13)

Notice here that Smither sees no difference between mentoring and discipleship. In fact, he uses the words interchangeably. He perceives a mentor as a disciple with more

experience and understanding than his or her disciple (mentee); and they work together to accomplish a common goal.

Although the word mentoring does not appear in the Bible, the Greek *meno* (to abide as in enduring relationship) conveys the idea of a mentoring relationship (Carruthers, 1993; Kuhlman, 1987). Interestingly, *meno* is used 118 times in the New Testament with 33 of those usages in the gospel of John alone. Jesus repeatedly employs this word especially in John 14 and 15 to define the kind of intimate relationship that ought to exist between Him and His disciples—they must remain in Him and obey all His commands and teachings (Kostenberger, 2004, p. 453; Wahlde, 2010, p. 668).

Discipleship is believed to be a form of mentoring (Stanley & Clinton, 1992, p. 47). Elmore uses discipleship and mentoring interchangeably and contends that mentoring occurred in the Old and New Testaments (Moses and Joshua, Eli and Samuel, Elijah and Elisha, Barnabas and Paul, Paul and Timothy) respectively (Elmore, 2004, pp. 19-23).

Discipleship (Christian mentoring), slightly varies from the rabbinical model, Jesus demonstrated that it is God who takes the initiative to invite us to be trained as leaders. He did not wait to be chosen by His disciples for His charisma (as a Jewish rabbi does), not even for the miraculous works that He did; instead, He called His disciples to follow Him (Doriana, 2001, p. 99). He calls us to be with Him because discipleship is a relational experience more than a cognitive one (Houston, 2002, p. 119). It entails knowing Jesus, loving Him, implicitly trusting Him, and being wholly devoted to Him at any cost (Ogden, 2003, p. 76).

Mentoring in a biblical context is not an end itself; rather it is a means to an end—it leads mentees to God (John 17:3). The goal of every Christian mentor is to lead their mentee into a personal saving relationship with Christ, which in turn stirs up in the mentee a strong desire to also mentor other people. Speaking of the value of biblical mentoring, Oakes (2001, p. xx) postulates: “Bible-based mentoring is capable of optimizing the growth and maturity of the divine seed of purpose, performance, and placement within the community of God.” The Bible, although not a book primarily on mentoring, does offer valuable principles and examples of mentoring which if followed, can transform anyone into a great mentor and facilitate any mentoring relationship.

Mentoring was formerly known as apprenticeship (Forman et al., 2004, p. 99). Apprenticeship connotes training, education or learning of some kind in which the learner or apprentice receives some skills to gain expertise. Thus, mentoring and discipleship are basically the same concept with slight variations due to the different context in which they occurred originally (the former among heathens and the latter among Christians).

Leadership

The subject of leadership will be dealt with in detail in chapter three. However, in this chapter, it will suffice to simply have a concise understanding of what leadership is in biblical context. Leadership in a biblical context is first and foremost a call to service: “If you will be a servant to these people today, and serve them, and answer them, and speak good words to them, then they will be your servants forever” (1 Kgs 12:7). Jesus also reinforced the same concept in Matthew 20:25-26, “You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you, let him be

your servant.” Leadership (rightly understood and practiced) is service and a leader is first and foremost a servant.

The Theology of Leadership

Every Christian leader necessarily operates from a given philosophy of ministry which is a natural outflow of the leader’s relationship with God (Clinton, 1988, p. 177).

Leadership in a biblical context emanates from God—it is God who calls or chooses the leader—God called Abraham (Gen 12:1-3); He called Moses (Exod 3:10); He chose David (1 Sam 16:1-13); He chose Barnabas and Saul (Acts 13:2); and He determines even secular governments (Rom 13:1-2, 5). In choosing leaders for His kingdom, God does not segregate by age; He calls whoever is willing and qualifies the individual for the service to which he or she is called. Inspired by the Holy Spirit at the home of Cornelius of Caesarea, Peter declared: “In truth I perceive that God shows no partiality. But in every nation whoever fears Him and works righteousness is accepted by Him” Acts 1:34b-35.

Often, God does not call us to be leaders because we are qualified (Krallmann, 2002, p. 52); rather he calls because of what we can become by walking with Him and by His grace. He is the One who grants us the will and power to do all things (Phil 2:13; 4:13). When Jesus called the Twelve, it was clear that they were not chosen based on their abilities (Galilean fishermen, tax collector and so on) at the time of their call; rather, they were chosen based on what they could become by being with Jesus and learning to be like Him (Matt 4:19; John 1:42).

Successful Christian leaders have a common experience—they depend on the power and guidance of the Holy Spirit. Leaders who trust in themselves are sure to end

in failure (Gibbs, 2005, p. 32). Christian leadership emanates from God; it is not the making of human wisdom and philosophy. Its principles reflect God's values and intentions for human relationships. Therefore, success in Christian leadership can only be attained through dependence on God.

Leadership in a biblical context stands in contrast to the secular notion—it is a call to servanthood, not coerciveness. Jesus told His disciples:

You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave – just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many. (Matt 20:25-28)

Biblical leadership is first and foremost founded on servanthood—God in Christ came to serve and save humanity. “Jesus reiterates: “for even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many” (Mark 10:45). This is the foundation of Christian leadership—service to others.

Anybody can be a leader. Everyone (young or old) has a gift. The purpose of our giftedness is to contribute to the leadership process. God desires everyone to utilize their gifts for service.

Qualifications of a Leader

The Bible offer principles that if followed result in Spirit-filled, effective, and prosperous leadership. In the Old and New Testaments, we find series of these guidelines and qualifications of leaders. However, this study will be limited to three passages that deal with the issue of the guidelines and qualifications of a leader. Nevertheless, in dealing with these texts, the interest is not to engage the text exegetically or theologically.

Rather, the concern is mainly to examine the text and see if there is any element that precludes any group of people (especially the young people).

The first text is from the book of Exodus.

Moreover you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all times. Then it will be that every great matter they shall bring to you, but every small matter they themselves shall judge. So it will be easier for you, for they will bear the burden with you. If you do this thing, and God so commands you, then you will be able to endure, and all this people will also go to their place in peace... And Moses chose able men out of all Israel, and made them heads over the people: rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. (Exod 18:21-25)

The above text has nothing to do with age; rather it stresses character, a moral issue. The qualifications are set forth: (a) they were to be able men; (b) men who fear God; (c) men of truth; and (d) men who hate covetousness. A leader must be a person who holds God as the supreme One in his or her life; a person of integrity who is just and gracious. Enns (2000, p. 372) comments: “The explicit reference to dishonest gain anticipates a common temptation of leadership, namely bribery—one that will rear its head repeatedly throughout Israel’s history (e.g. 1 Sam 8:3; Jer 22:17).”

The second text is Acts 6:3-4

Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer and to the ministry of the word.

The criteria here is clear; they have to be men of good reputation (well accepted by many, if not all), gifted by the Holy Spirit for their particular responsibilities, and full of wisdom, talents and practical knowledge for the work (Chance, 2007, pp. 104-105). However, to be “full of the Holy Spirit and wisdom” is actually a summary of all the Christian virtues. In Galatians 5:22 Paul postulates: “But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control.” In

essence, Paul reinforces the point that leadership is primarily an issue of character; a character that is exclusively born of God (John 3:6, 31; 14:16). Thus, a Christian leader is not independent, he or she depends on God through the merits of Jesus Christ, appropriated by the power and working of the Holy Spirit.

The third text for consideration here is 1 Timothy 3:1-13 and it reads thus:

This is a faithful saying: If a man desires the position of a bishop, he desires a good work. A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach; not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; one who rules his own house well, having his children in submission with all reverence (for if a man does not know how to rule his own house, how will he take care of the church of God?); not a novice, lest being puffed up with pride he fall into the same condemnation as the devil. Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil. Likewise deacons must be reverent, not double-tongued, not given to much wine, not greedy for money, holding the mystery of the faith with a pure conscience. But let these also first be tested; then let them serve as deacons, being found blameless. Likewise, their wives must be reverent, not slanderers, temperate, faithful in all things. Let deacons be the husbands of one wife, ruling their children and their own houses well. For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus.

Again the text above centers on the character of the leader without any reference to age. The only qualification here that may relate to age is “husband of one wife... –one who rules his own house well, having his children in submission with all reverence.”

However, the motives in that reference is to ensure that the elder or bishop is able to lead his own family as an evidence of possessing the ability to lead the church. Moreover, according to (Stewart, 2007, p. 65), the marriageable age among Jews is about eighteen years, which definitely includes young people.

So far, it is evident that biblical leadership emphasizes a committed spiritual relationship with God and healthy interpersonal relationship with fellow beings. These aspects of life are essential for a Christian, irrespective of the age.

Youths as Leaders

A church is destined to die without leadership (Malphurs & Mancini, 2004, p. 9) and since God through the ages has used young people as leaders in fulfilling the plan of salvation, then mentoring youths for leadership is an imperative.

Malphurs and Mancini comment: “The ultimate test of a leader isn’t the magnitude of his or her ministry but whether that leader trains other leaders who can sustain the church or parachurch organization when he or she is no longer present” (Malphurs & Mancini, 2004, p. 11). Thus, the goal of Christian leadership is not to solely exist in the present, but to be relevant and productive even in the future. Such a vision necessitates enlisting young people as leaders in the body of Christ. In 2 Timothy 2:2, Paul instructs Timothy to train other leaders.

Smith observes: “God yearns to interact with young people, and he is in the business of using them to do incredible things in the world” (2004, p. 13). No church or Christian organization can truly succeed, while despising its young people. Belsterling asserts that “relationship” is a youth “buzz word” that cannot be undermined in any form of youth ministry (2006, p. 89). The Bible abounds with numerous examples of young people (Joshua, Caleb, David, Josiah, Jeremiah, Esther and Timothy among others) who played key-roles as leaders in biblical history at different times. In spite of the challenges of mentoring youth as leaders, there are far more benefits than there are risks. Joshua and Caleb (young men) brought a report of courage and hope at a time when the hearts of adults were consumed with fear of the enemy (Num 13) and Joshua later became the successor of Moses who finally led the children of Israel to the promised land (Deut 34:9). Ruth, a young Moabite lady experienced God in the life of her late husband and

her mother-in-law and chose to be part of God's people despite the risk. She was later named as an ancestor of Jesus Christ through her son Obed (Ruth 1:1-18; Matt 1:5).

Jeremiah, another young man, was called by God and given a challenging responsibility to bear a message of doom to a stiff-necked people, Israel. He obeyed the LORD, endured the hardship and was vindicated in the end (Jer 1:1-19). Timothy, a young man, loved God and walked with God in sincerity of heart. He became a leader in the household of faith at Ephesus and distinguished himself as a servant of the most High God (1 Tim 4:12-14). Smith (2004, p. 77) contends that when young people are given opportunity to serve as leaders, it totally impacts their commitment to mission and motivates them to unleash all their God-given potential in service.

Interestingly enough, the idea of youth is only conceivable in relation to adulthood. Thus youth is a relational conception that is defined in association with adulthood (Wyn & White, 1997, p. 11).

Young Leaders in the Old Testament

The Old Testament accounts of leaders, especially successful leaders, were largely young people. The list is too long to exhaust, Joseph, Saul, David, Josiah, Daniel, Shadrach, Meshach, Abednego, and so on.

Joseph, called at a tender age by divine revelation through dreams (Gen 37:1-11), he remained faithful to God even when things seemed to work contrary to his expectations of God's plan for him as earlier revealed in his dream (Gen 37:12-36). As a young man, he assumed a leadership role in the home of Potiphar (Gen 39:1-6) and later as the second-in-command in Egypt, even as a slave (Gen 41:37-45). Through the leadership of Joseph, God saved Egypt and the surrounding nations, including Joseph's

father, his brothers, and their families (Gen 42:1-47:26) from the severe famine that lasted for seven years (Gen 41:53-57). King Saul, a handsome tall and well-built young man from the humble tribe of Benjamin was chosen as the first king of Israel (1 Sam 9:1-10:1). Interestingly, although he later failed, his successes were accomplished while he was young and his failures came when he was an adult (1 Sam 11:1-15; 13:1-15; 15:1-31).

David—the beloved king of Israel, who was anointed king as a young man, demonstrated his leadership ability in a critical moment in the history of the children of Israel—challenged and defeated Goliath when all the trained adult warriors of Israel, including Saul the king, were afraid. He later reigned as king over Israel and was never surpassed by any king in Israel (1 Chr 11:1-3). He is described as the man after God's heart (1 Sam 13:14). The choice of David further strengthens God's desire to use young people for His Mission on earth. David was the youngest of eight siblings and the neglected one who worked hardest among his siblings. In fact, it was so farfetched for him to be the chosen one that his own father apparently forgot about him and did not mention him until after Samuel had gone through all of Jesse's seven other sons and they were rejected. Samuel had to ask Jesse if he had any other sons; then he remembered that David was in the field with the flock (1 Sam 16:10-13). Surprisingly, there was no king in Israel as great and successful as David. Again it is also interesting to note that most of David's successes were accomplished while he was young and a great deal of his failures when he was full-grown adult.

Josiah, another young leader who became king over Israel at the age of eight left an indelible mark in the chronicles of the kings of Israel. At the age of 26, Josiah began a

reformation that turned Judah back to God (2 Kgs 22:1-25) in so much that the Bible writer described him as one who “did what was right in the sight of God, and walked in all the ways of his father David” (2 Kgs 22:2).

Daniel, Shadrach, Meshach, and Abednego also distinguished themselves as leaders of God’s people in exile. They began early to exercise their leadership qualities while in training for service to the Babylonian empire. Despite the risk involved, they decided to stay true to their God and their Jewish heritage and refused the sumptuous meals of the king and were vindicated by God (Dan 1:1-20). Shadrach, Meshach and Abednego also demonstrated their leadership abilities when they refused to bow before the golden statue of Nebuchadnezzar even at the threat of their lives (Dan 3:1-30). They chose to stand for God whatever the cost and God vindicated them and glorified Himself through their faithfulness, to the point that even Nebuchadnezzar himself acknowledged the God of Shadrach, Meshach and Abednego and also decreed that their God should be revered in all Babylon.

As a young lady and slave in in Medo-Persian kingdom, Esther stood with God’s people at a critical moment in Israel’s history. Although she was the queen, it was at the risk of her life (according to the custom) that Esther approached the king uninvited. Nevertheless, the LORD gave her favor before the king and brought great victory to His people, Israel (Esth 2:1 – 9:5).

There are many other examples of young people who accomplished great things for the Lord such as (Caleb, Samuel, Jonathan the son of King Saul, Jeremiah, and a host of others too numerous to mention).

Young Leaders in the New Testament

Simon Peter (as biblical data suggests) was the only married person among the Twelve disciples of Jesus Christ (and cognizant of the fact that eighteen years is the marriageable age among Jews), it would seem reasonable to believe that the Twelve disciples of Christ were young people (Stewart, 2007, p. 65). Moreover, even Jesus Christ Himself was a young person. In fact, Stewart affirms that “Christianity began as a young people’s movement” (2007, pp. 55-56). Stewart is firm about his assertion and posits that the majority of the disciples of Christ were in their twenties. He further points out that after a generation had almost gone by; Apostle Paul declared that of the five hundred who saw Jesus Christ after His resurrection, many were still alive at the time of his first epistle to the Corinthians (1Cor 15:6), which further indicates that they must have been young people when Jesus Christ called them. Stewart also points out that the original version of Isaac Watt’s famous hymn “When I Survey the Wondrous Cross” reads thus:

When I survey the wondrous the cross
Where the *young Prince* of Glory died.

No doubt, Jesus and the Christian movement He started began as a movement of young people. Sadly, young people are today prevented from full and active participation in a movement which they started. Stewart further postulates on the role of the young people in this manner:

When we study the story of the first Twelve, it is a young men’s adventure we are studying. We see them following their leader out into the unknown, not knowing very clearly who he is or why they are doing it or where he is likely to lead them; but just magnetized by him, fascinated and gripped and held by something irresistible in the soul of him, laughed at by friends, plotted against by foes, with doubts sometimes growing clamorous in their own hearts, until they almost wished that they were well out of the whole business; but still clinging to him, coming through the ruin of their

hopes to a better loyalty and earning triumphantly at last the great name *Te Deum* gives them, “The glorious company of the apostles.” (2007, p. 56)

In effect, Christianity started essentially as a movement championed by young people. It takes the spirit and characteristics of a young person to follow Christ and to lead a people who profess Him as their Lord and Savior. The wisdom and experience of adulthood will be at least reluctant, if not out-rightly opposed to the principles of the leadership style of Jesus Christ, due to its seeming irrational demands by the assessment of human standard and the risk of following almost blindly.

Other examples of young leaders in the Bible include Timothy who led the church in Ephesus and was valuable co-laborer of Apostle Paul. John Mark, who though challenged at the beginning, did not give in, instead, rose above the challenge, endured the hardship of the cross and later wrote the gospel of Mark. Titus was another young man of courage and faith whom Paul describes as his own son in the faith. He also led the church in Crete in a desperate moment (Tit 1:4-5).

Young Leaders in the Seventh-day Adventist Movement

The history of the Seventh-day Adventist Church is revealing of the vital role of young people in the church. However, these young people had some mentors that influenced their lives and ministry.

Joseph Bates (about fifty-four years) was the oldest of the pioneers of the Seventh-day Adventist church and played major role as a mentor for the majority of these pioneers who ranged from late teens to early twenties (Knowels, 1988, pp. 48, 49). He was the only prominent person among early pioneers of the Seventh-day Adventist movement in the Millerite movement (Schwarz & Greenleaf, 2000, p. 56). Joseph Bates

played a significant role in his life being more experienced and older than James. It was Joseph Bates who first presented the Sabbath message to James and Ellen (who later became James' wife). Knight (2012, pp. 52-54) reports of Joseph Bates' leadership and mentoring role for the young Adventist movement, with Ellen White, her husband, and others present. James White described the meetings as "very interesting." Bates and a few other older pioneers provided experience and the mentoring relationship needed by Ellen White and other young people as they joined the Advent movement (Spalding, 1962, p. 116).

James White's parents-in-law with whom he and wife Ellen spent the first year of their married life also served as his mentors, especially during the first year of his married life in which he and his wife Ellen lived with Ellen's parents (Neufeld, 1996c, pp. 890-891).

Interestingly, these early pioneers also mentored their children to take up leadership roles in the movement while they were exiting the scene due to advancement in age (Spalding, 1962, p. 116).

While the list is expansive, a few of these young people and their contributions to the Seventh-day Adventism will be highlighted.

James Springer White

James Springer White, born on August 4, 1821 in Palmyra, Maine became a key pioneer of the Seventh-day Adventist church. In April 1843, He was ordained to the gospel ministry in the Christian Connection denomination and was married to Ellen Gould Harmon on August 30, 1846 (two years after the great disappointment). Together they began to play key leadership roles in the movement that would later be known as the

Seventh-day Adventist Church (Neufeld, 1996c, pp. 890, 891). He is referred to as the “young preacher” who is courageous, bold and passionate about the gospel of Christ and getting everyone prepared for Christ’s imminent Second Coming (Spalding, 1922, pp. 114-122). He was a prolific writer and authored several articles and books. James White pioneered the Adventist publishing work and served as head of the *Review and Herald* for several years. He also served three terms (1865–67; 1869–71; 1874–80) as president of the General Conference of Seventh-day Adventists.

Ellen Gould (Harmon) White

Ellen Gould White was born on November 26, 1827 to Robert Harmon and Eunice Gould Harmon. She sustained a near fatal injury to her nose at the age of nine, which impaired her health for the rest of her life and prevented from her attending school any further after the accident. She attended the Methodist Christian Church with her parents, and was baptized on June 26, 1842 and added as a full-fledged member. She and her parents were part of those who heard William Miller’s lectures and were persuaded. She was described as “an earnest young Christian, working for the conversion of her youthful associates” (Coon, 1998, p. 25). Soon after the disappointment of the Millerites (Jesus Christ not returning on October 22, 1844 as expected by the Millerite movement), Ellen Gould Harmon, by divine providence received her first vision in December, 1844. From that moment (at the age of seventeen) onward she assumed a leadership role as a messenger of the Lord to the Remnant people of God (Seventh-day Adventists). She ministered as prophetess (fondly called messenger of the Lord) to the young movement that would later become the Seventh-day Adventist Church and published thousands of articles and numerous books. Her marriage to James Springer White even enhanced her

ministry and leadership (Neufeld, 1966, pp. 1406-1413). She played a major role in encouraging and reassuring the disillusioned Millerites about the certainty of Christ's Second Advent, after October 22, 1844 (Schwarz & Greenleaf, 2000, p. 63). As a messenger of the Lord, she was careful not to impose her human inclination and thoughts on God's people, but to speak as the Lord directed her (Schwarz & Greenleaf, 2000, pp. 351-352).

John Nevins Andrews

John Nevins Andrews is well known as the first Seventh-day Adventist missionary sent beyond the shores of America. Born in Portland Maine in 1829; he married Angeline S. Stevens in 1856. By the age of 13 he accepted Christ as his Savior and at 17 he began to keep the Seventh-day Sabbath according to Scripture. He became a gospel minister at 21 years old in 1850 and was ordained in 1853 at the age of 24 years. His labor was so intense (conducted 20 evangelistic meetings and published over thirty-five articles) within those three years that his health failed him for a while. He was also a seasoned administrator who served the Seventh-day Adventist church in several committees and also became the third president of the General Conference of Seventh-day Adventist in 1867. He was also a prolific writer and editor of *Review and Herald* from May 1869 to March 1870. J. N. Andrews was also a theologian and contributed greatly to the development of the Seventh-day Adventist doctrines. He died in 1883 in Switzerland while serving as a missionary (Neufeld, 1966, pp. 35-36; Schwarz & Greenleaf, 2000, p. 74).

Uriah Smith

Uriah Smith was born in 1832 in West Wilton, New Hampshire and exposed to the Advent Movement (1843-1844) in childhood. He became a Sabbath-keeping Adventist in 1852 and published his first article (a poem) titled “The Warning Voice of Time and Prophecy” which was published in series in the *Review and Herald*. In 1855, at the age of 23, he was appointed the editor of Review and Herald. His work at the Review and Herald was said to be second only to that of James Springer White. He served the Seventh-day Adventist Church for 50 years in various capacities (first secretary of General Conference of Seventh-day Adventist in 1863, treasurer of the General Conference of Seventh-day Adventist from 1876-1877), and died in 1903 at the age of 71. He is well-remembered for his book titled *Daniel and Revelation* (Neufeld, 1966, pp. 1200-1201; Schwarz & Greenleaf, 2000, p. 78).

John Norton Loughborough

John Norton Loughborough’s leadership abilities were already evident as a lay preacher in a non-Sabbath keeping Adventist denomination, three years prior to accepting the Seventh-day Adventist faith in 1852. Upon accepting the Seventh-day Adventist message, he brought along his zealousness for God and began to spread his new found faith, which led to his ordination two years later in 1854. He became the pioneer of Adventist Literature Ministry by selling the literature for thirty-five cents (Neufeld, 1966, p. 723). He was said to have been a pioneer of the Seventh-day Adventist effort in Michigan (Schwarz & Greenleaf, 2000, p. 76).

God's work in every era has always been in need of youthful strength and vigor. Speaking on the labors of John Loughborough and his fellow young people in the rising global movement of the Seventh-day Adventists Spalding (1962) comments:

His fellow workers were mostly young. James White was twenty-one when he started out to preach the Second Advent; Ellen Harmon was seventeen when she began her ministry. John Andrews was writing and speaking for the movement when he was twenty years old. Annie Smith gave her dewy youth to the cause, and her brother Uriah was but twenty when he joined the company at Rochester. (p. 116)

No doubt, young people's effort cannot be underestimated in recounting the history of the Seventh-day Adventist Church. Commenting further on the band of these young people, their zeal, and effort, Spalding (1962) added:

They came – the youth – after the first entrants, one by one, then group by group, and companies of volunteers: Cornell, Bourdeau, Kellogg, Bell, Kilgore, Lane, Adelia Patten, Kate Lindsay, Maria Huntley, Mary Kelsey, Lousia Morton, Nell Rankin. And after them the children of the pioneers took their places in the ranks: the sons of James and Ellen White, of Joseph Waggoner, of Ezra Butler, of William and Cyrus Farnsworth, of Andrew Olsen, of Ambrose Spicer. Youth filled the schools, youth took its place in the ranks, youth caught and lifted up the standards falling from the relaxing hands of the aged. (p. 116)

In effect, the Seventh-day Adventist church began as a young people people's movement and was driven by youthful strength and vigor, until it became established and the young people were gradually marginalized by the adults.

Teaching With Experiential Knowledge

One of the prominent features of Jesus' mentoring approach in building the leaders (the twelve disciples) to whom He was going to commit the work of growing and sustaining the gospel commission, was experiential teaching. According to Kostenberger (2004, pp. 407-409), Jesus washing the feet of His disciples (a socially unacceptable act), was indeed an experiential teaching approach to internalize the manner in which the disciples were to treat one another—an affectionate love grounded in servant leadership.

John 4:1-2 also provides a hint about the experiential teaching approach of Jesus Christ. While He was said to have made more disciples and had more baptisms than John the Baptist, the account of the apostle John indicates that Jesus taught His disciples how to baptize and then watched them put to practice what they had learned from Him.

Matthew 10 and Luke 10 record two different instances of Jesus sending His disciples to preach the gospel and minister to the people's need. Again, this is an indication of how much Jesus valued experiential knowledge. On one occasion Jesus likened knowledge that is not experienced to a house built on the sand that is sure to collapse when the rain and flood come. In contrast, He likened experiential knowledge to a house built on a rock, that cannot be moved by the rain and storm (Matt 7:24-27).

Summary and Conclusion

The incarnation was necessary in order for God to redeem the human race. However, such good news of salvation would not be perceived by the human race unless the Savior identified with humans as “our brother” and “sympathized” with us in all our human experiences (Heb 2:11; 4:15); this is where mentoring becomes necessary.

If the “most pressing practical application of Jesus' approach is His building of a vital relationship with the disciples” (Belsterling, 2006, p. 87), then mentoring is crucial in growing leaders for the work of building the kingdom of God. “In fact, Jesus Christ never saw reason to draw a clear distinction between discipling and leadership development” (Krallmann, 2002, p. 14). Jesus' method of discipling entailed mentoring, leadership development and coaching. In order to achieve success in preparing leaders (young and old), the church must learn from the example of Jesus Christ (Chandapilla, 1974, p. x).

Mentoring actually began at creation in the Garden of Eden with God as the Mentor and Adam and Eve as mentees. This mentoring model was to be perpetuated throughout the generations of the human family from Adam and Eve to the end of the age.

Biblical/Christian mentoring is grounded in creation, redemption and in Jesus the Christ who is the complete revelation of God. In effect, Christian mentoring seeks to develop people towards Christlikeness (Krallmann, 2002, p. 131).

Christian leadership is elementally about Jesus Christ. It is a devoted, persistent, and loving pursuit of the virtues of Jesus Christ, through the power and help of the Holy Spirit. According to Krallmann (2002, p. 14) “Jesus’ training of the Twelve established once and for all the consummate and normative paradigm for Christian leadership development” hence, the need for mentoring young people as leaders in the Rivers Conference of Seventh-day Adventist, Nigeria.

There is nothing in the biblical qualifications or quality of a leader that prohibits young people from being involved as leaders. On the contrary, the nature of leadership and examples of successful leaders, indicates the invaluable role and need of young people as leaders.

Young people have always played significant roles in the plan of salvation. It is impossible to objectively read the Bible and yet disregard or marginalize young people in the service of God. In fact, a significant percentage of the manifestations of the power of God in biblical history were accomplished via young people. No surprise then when one reads from the pen of inspiration as found in Lamentation 3:27 “It is good for a man to bear the yoke in his youth.”

Moreover, the history of the Seventh-day Adventist church indicates that without the labor and determination of young people who resigned worldly gains and placed their lives at risk, the church as it is known today may not have been. It makes sense to give young people not just a place, but a significant place in a denomination whose beginnings was championed by young people.

CHAPTER 3

LITERATURE REVIEW

Introduction

Mentoring is about leadership. The ultimate goal of mentoring is to equip a mentee to lead by reproducing himself or herself in others. Moreover, this dissertation project is intended to develop the young people of Rivers Conference for leadership through mentoring. Therefore, this chapter will discuss leadership, especially as it relates to young people.

Leadership in the 21st century must include young people if it is destined to succeed. The need of mentoring young people as leaders is a necessity for the Christian church in order to accomplish its mission of proclaiming the gospel of Christ to the whole world. Therefore, this chapter will review current relevant literature on leadership (with emphasis on relational leadership and youth leadership) and mentoring.

Additionally, in view of the primary context of this research, the writings of Ellen G. White on the subject will also be explored.

Leadership

Talking about leadership has become common place, gaining the interest of news media, newspapers, politicians, athletes, educational institutions, and church organizations among others (Ogden & Meyer, 2007, p. 7). While leadership has

captivated the interest of many professionals and scholars in business, management sciences and the church, Gibbs warns that leaders in the 21st century “must be prepared to reexamine all of their established assumptions, policies and procedures” (2005, p. 37), if they must achieve success. Leadership is a complex phenomenon (Gibbs, 2005, p. 22; Northhouse, 2010; Wright, 2006) and the attempt to define it result in diversity as vast as the attempts (Stogdill, 1974, p. 7). Gibbs (2005, p. 21) reiterates:

We might think that leadership is so self-evident that it doesn’t need to be defined. We might assume a leader is simply the person at the head of the pack who determines the direction and persuades those in tow to follow faithfully. But that assumption is seriously inadequate and could be thoroughly misleading.

While leadership is self-evident, it requires careful reflection to be properly understood and effectively administered. Leadership is not the exclusive activity of the one in position of authority, rather, it is the collective action of the designated leader and all who are part of the process.

Leadership is desperately needed today more than ever, even in the Christian community. The church needs “quality people to provide the contexts where mature disciples and dynamic leaders get shaped” (Ogden & Meyer, 2007, p. 7). Perhaps, this need for adequately prepared leaders is one of the greatest needs of the church and indeed the world at large today (Forman et al., 2004, pp. 23-24). Even more crucial is the need for biblical leadership with its demand for a model of servanthood instead of lordship (Matt 20:25-28).

Following after the model of Jesus Christ (which must be the case for Christian leadership), leadership challenges almost all of the human rational paradigms—you do not give in order to receive, rather you give because it is good to do so; you do not move

“upward” to be great, rather you take the “least” role and serve in order to be great (Kouzes & Posner, 2004, p. ix).

Leadership provides the environment for everybody to contribute in the process; it is not limited to those who hold positions of authority and therefore, everyone ought to be empowered (Bell, 2003, pp. 3, 5). It “is not the private reserve of a few charismatic men and women. It is a process ordinary people use when they are bringing forth the best from themselves and others” (Kouzes & Posner, 2004, p. xxiv). Effective leadership recognizes that everyone involved in the process has something to contribute and provides the opportunity for such contribution. Wright (2000, p. 42) describes great leadership as one in which the leader and follower develop in the process toward “maturity or morality”. There is always an exchange involved in leadership between the leader and the followers (Burns, 1978, p. 4). No surprise then that empowering people is becoming a dominant element in leadership today. The leader identifies the gifts of the followers and motivates them to put their gifts/talents to use (Dorr, 2007, pp. 74-77).

Some (Gardner, 1990; Northhouse, 2010; Wright, 2006, pp. 4-5) have argued that it is a relational experience between two parties in which one party intentionally tries to influence the conduct, vision or values of the other in order to realize a common objective. Wright (2000, p. 2) contends further that if leadership is a truly relational experience in which one person influences the other or a group, then all Christians are, in a sense, leaders. Or at least they ought to be leaders, since Christians always influence those around them toward a life of godliness and commitment to Christ as their Lord and personal Savior.

Relational leaders who follow after the servant-leadership model of Jesus Christ always keep the mission of the church in view and they point people to Jesus Christ and His commission for the church; far away from themselves (Wright, 2000, p. 5).

However, for the purpose of this research, Christian leadership is perceived as a relational experience of interdependency in which a disciple of Christ seeks to inspire, empower and release another person or group of persons toward accomplishing God's purpose for their lives and other people, after the manner of Jesus Christ.

The Nature of Leadership

Several theories or approaches have been put forward in an attempt to unravel the complexity of the practice of leadership (Antonakis, Cianciolo, & Sternberg, 2004; Mumford, 2006). Cherry (2012) classified leadership into eight major theories (great man, trait, contingency, situational, behavioral, participative, management and relationship).

Most scholars and leadership experts now agree that leadership skills are learned, not innate. Robinson conjectures: "We are influenced by nature and by nurture, but we are imprisoned by neither. We can all become better leaders if we work at it" (2009, p. 16). The punch line is: leadership is a dynamic process. Sometimes, as Avery and Gaede (2007, p. 1) observe, it leaves us in a paradoxical tension from which any sincere leader wishes an escape:

On the one hand, we are convinced that there is no perfect way to lead, because what constitutes effective leadership varies greatly depending on the circumstances, personalities, relationships, goals, beliefs, and purpose. On the other hand, we are convinced that there is a better way to *conceive* of leadership. We believe organizations could fulfill their purposes more faithfully, reach their goals more efficiently, and treat their participants and constituents more respectfully if leaders in business, government, and the not-for-profit world, including the church, changed the way they view leadership.

This paradox of leadership accounts in part for the diversity of approaches to leadership and the tension in ascertaining the “better way” to lead. But the fine line that makes effective leadership outstanding is the ability to balance this paradox of leadership—“that there is no perfect way to lead” and yet “there is a better way to conceive of leadership.” However, effective leadership is people-oriented while it pursues its goals and objectives.

Indeed, leadership “is a nerve-racking and exhaustive business” with unprecedented challenges for each new day (Gibbs, 2005, p. 9). The dynamic nature of leadership coupled with its complexity as seen above calls for a broad perspective and open-mindedness on the part of leaders that will allow for some degree of flexibility to accommodate changes when necessary. Any leader who thinks leadership can only be done in one way or any random way, has already missed the point.

Perhaps, the nature of leadership allows for Anderson’s contention that leadership resists any rigidly set list of qualifications or quality, since leadership does not happen without a given circumstance, followers, organization, power, history, etcetera (Anderson, 1999, p. 44).

Being a leader has always been a problematic endeavor. Even great and successful leaders concur to this truth. It was challenging for Moses, David, Paul, Martin Luther, Abraham Lincoln and others (Anderson, 1999, p. 26). Perhaps Christian leadership is even more troubling in that the “way of the Christian leader is not the way of upward mobility in which our world has invested so much, but the way of downward mobility ending on the cross” (Nouwen, 2002, pp. 81-82). Jesus put it in clear and simple language when told His disciples thus; “You know that the rulers of the Gentiles lord it over them....Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant” Matt 20:25-26.

No one can truly lead successfully by his or her power, wisdom or strength. Leadership, especially Christian leadership is a spiritual endeavor. Every leader constantly needs the guidance and help of the Holy Spirit to effectively lead God's people according to His will. The "leader is to pray in the Holy Spirit. In other words, he or she is to live in the presence and the power of God in Christ through the Spirit of God" (Wright, 2000, p. 19).

"Leadership is always challenging, but it becomes even more so in the current climate of discontinuous and unpredictable change" (Gibbs, 2005, p. 90). It seems that O'Brien put it right when he spoke of the challenge of leaders:

This involves the willingness to change our mental models. This is much easier said than done. In practice, it is disorienting and deeply humbling, because our old mental models were the keys to our confidence and our competence. To be a real learner is to be ignorant and incompetent. Not many top executives may be up for that. (Fleming, 2004, p. 12)

While it is "deeply humbling" for leaders to learn, the price for not learning is much more humbling and devastating. It often leads to unsuccessfully trying stale, outdated ideas that breed frustration for both the leader and the led.

Leadership, by its relational nature, is about connecting with people to achieve common goals, not controlling them (Gibbs, 2005, p. 106).

The relational theory of leadership will be highlighted, since mentoring belongs to this theory of leadership as Wright (2006) believes. Bass and Riggio (2006) observed that transformational leadership seems to command a great deal of attention as a result of its prominence in promoting inherent motivation and the development of followers.

Relational Leadership

Relational leadership (also known as transformational leadership), is an approach to leadership in which the leader seeks to connect with followers in a manner that builds trust, motivates and empowers (Northhouse, 2010, p. 172). Downton (1973) was the first person to use the term transformational leadership.

It seems that Wheatley's description of leaders who live the "new story" is another way of describing typical relational leaders.

Leaders who live in the new story help us understand ourselves differently by the way they lead. They trust our humanness; they welcome the surprises we bring to them; they are curious about our differences; they delight in our inventiveness; they nurture us; they connect us. They trust that we can create wisely and well, that we seek the best interests of our organization and our community, that we want to bring more good into the world. (Wheatley, 2005, p. 30)

Relational leaders are both people-centered and visionary. They create conducive contexts for healthy development and inspire the best that is possible in their followers. While they develop others, their scope of view is beyond the individual or group; it is global—the usefulness of the individual or group to the world.

Servant leaders are Christian relational leaders, they focus on connecting with and serving the crucial needs of others (Greenleaf, 1991, p. 13). They are sincere leaders who create the necessary atmosphere for other people to blossom and exercise their individual giftedness to lead (Agosto, 2005, p. 6). They are the kind of leaders needed for the twenty-first century. Rodin (2010, p. 17) describes them as steward leaders who:

Empower their people, give away authority, value and involve others, seek the best in and from their people, and constantly lift up others, push others into the limelight and reward those who lead – all so that God's will may be done in a more powerful way. They seek no glory for themselves, but find great joy in seeing others prosper.

In essence, Christian relational leaders are driven by a desire to fulfill God's purpose and are "other centered" in all they do. Nouwen reiterates that these kinds of

leaders rid themselves of all assumed personal relevance, power or positions of authority; they mingle with the people, listen to them, identify their need, and follow after the servant-leader, Jesus Christ as their model (2002, pp. 30, 63). This attitude of “irrelevance” by these leaders “allows them to enter into a deep solidarity with the anguish underlying all the glitter of success, and to bring the light of Jesus there” (2002, p. 35).

However, Christian leadership is first and foremost a call to servanthood (Matt 20:25-28; Mark 10:42-45; John 13:1-17; Phil 2:5-8).

Interestingly, the word youth is also a relational construct “because it exists and has meaning largely in relation to the concept of adulthood” (Wyn & White, 1997, p. 11). Youth can only be rightly defined in relation to adults. This understanding already presupposes a relationship between youths and adults, which ought to be seen as an opportunity to connect and accomplish maximum results. The youths, adults, and the organizations they serve stand to lose when either group is marginalized, disregarded or underestimates the potential of the other. In fact, Wright believes that effective leadership empowers everyone:

The aim of leadership is to increase the competence and confidence of all our people so that we can delegate leadership to them. This is one of the purposes of leadership. We want to grow people. We want to invest in them to move them all, if possible, to the highest level of maturity so that they can serve as leaders in their particular areas. Success is measured by the growth of your followers—not by how *many* followers you have, but by how much each person grows under your leadership. (Wright, 2000, pp. 39-40)

The Need for Youths as Leaders

Easum laments that many of the leaders that will bring about the kind of leadership needed for this era “are under the age of thirty and you have never heard of them” (Easum, 2000, p. 32). Perhaps, partly because they have not been granted the

opportunity to contribute in the leadership process because adults have hijacked the process almost exclusively.

Fertman and Linden (1999) observed that the majority of authorities in leadership concur that leadership skills are not genetically transferred, but learned. It follows then that young people can be trained and given leadership responsibilities. What young people really need are mature adults who sincerely love them and are committed to creating favorable environments and resources that will facilitate their growth, not to intrude and take full control, making them irrelevant (Leifer & McLarney, 1997, p. 30). Although the media, youth researchers, and society alike posit young people as a menace to themselves and society (Wyn & White, 1997, p. 21), young people are indispensable in any society, for that society to thrive. Therefore, they should be given the opportunity to be part of the decision-making process and regarded as partners (Leifer & McLarney, 1997, p. 42). Moreover, the development of the young is an integral part of the duty of any society or organization (Konopka, 1973).

In the community of believers in Christ, everyone is needed and should be given the opportunity to grow and contribute their unique giftedness to the community wellbeing (Wright, 2006, p. 19). In fact, the nature of leadership portrayed in Ephesians 4:11-16 provides for participatory leadership in which every church member contributes to the process. Moreover, Gibbs (2005, pp. 34-35) believes that the church cannot continue to rely on the old failed methods or styles of leadership in the present century; it certainly needs a change, and perhaps that change will entail an increased involvement of young people in the leadership process.

Benefits of Equipping Young People as Leaders

There are numerous benefits (for the youths, adults and the organization or community) derived when and where young people are involved as leaders (Leifer & McLarney, 1997, p. 5). O'Brian and Kohlmeier (2003) have emphasized the enormous advantages of involving young people as leaders, namely the ability to resolve community challenges and increased participation in civic affairs. They have also been noted to have a high drive for career achievement and self-confidence (Bloomberg, Ganey, Alba, Quintero, & Alcantara, 2003). Engaging young people as leaders radically attracts and increases the participation of other young people (Zeldin, McDaniel, Topitzes, & Lorens, 2001). Moreover, given their adventurous nature, young people aid in re-vitalizing the adults and often challenge the status quo or stereotypes, getting adults to explore new ways of doing things (Fiscus, 2003; Zeldin & Camino, 1999).

Gibbs further contends: "Younger leaders see the manifold ministries of Christ in a far more holistic way than have many of their predecessors" (2005, p. 44). He believes that young people better resonate with Christ's command to His followers to love their neighbors as themselves and His command to go into the entire world and make disciples of every nation. He further reiterates: "For younger leaders, the greatest concern isn't how to get people to come to church but how best to take the church into the world (2005, pp. 44, 76). Young leaders labor to engage the world in healthy, personal, and loving relationships; they generally portray a strong passion to connect with and influence the world for Christ.

Moreover, involving young people as leaders will help tackle a rising global threat to church and pastoral leadership—a rapid exit of the young people from the church.

Leifer and McLarney (1997, p. 7) observed that the participation of young people are higher in programs that are led by their peers.

There is also the benefit of playing a significant role in shaping their own lives when young people get involved as leaders. They learn by experience what it feels like to be an adult. It also affords the privilege of developing themselves to becoming responsible adults when the time arrives (Leifer & McLarney, 1997, p. 7).

Nevertheless, the adults also benefit in that they are revitalized by partnering with the youths—they begin to perceive themselves and/or things in new ways other than they had done in the past; they get to be more creative and broad-minded in their approach to issues; and more committed to the given task (Leifer & McLarney, 1997, p. 7).

Understanding Young People

Mentoring young people for leadership will certainly be easier if adults understand some of the behavioral patterns of young people. Leifer and McLarney (1997, pp. 60-61) identified some positive approaches that adults can employ to gain reasonable support of young people.

First, endeavor to maintain a uniform standard in dealing with the youths as with the adults. There is a strong tendency to assume that young people have less commitment than adults do. Unfortunately, young people are equally as loaded or overloaded as adults; they struggle with long work schedules, academics and other commitments. Therefore, adults should not expect too much from young people as though they are idle, while expecting less from an adult because it is assumed that they have so much to accomplish. On the other hand, some adults relax standards in dealing with youth more than they would for adults.

Second, avoid generalization as much as possible. Young people desire to be treated as individuals; they are easily turned off by the negative behavior of one young person being applied to all young people.

Third, give young people the opportunity to express themselves without being interrupted. They are easily dispirited and turned-off when they sense that they are being disrespected and treated with little or no value.

Hindrances to Youth Involvement in Leadership Roles

Many factors mitigate against young people in their effort to contribute their talent, means and time to the leadership endeavor. Des Marais, Yang, and Farzanehkia (2000), identified four major factors that impede youth from taking up leadership responsibilities: (a) the notion that leadership is earned over an extended period of time, so that the young people need to “grow into” it; (b) the belief that young people are not prepared to lead today, maybe they will be tomorrow as they grow older; (c) the fear of delegating power to the young people on the part of adults; and (d) the notion that young people may be trusted to perform a specifically assigned task, not to be vested with the privileges of taking decisions as leaders.

Mentoring

Walker comments: "the past 15 years, mentoring has become the single most publicly talked about, written about, and broadly popular social intervention in America" (2005). The word mentor developed in Greek mythology with Odysseus who handed over his son Telemachus to his trusted and wise counselor Mentor, while he embarked on a long expedition. Telemachus through the counsel of the Mentor became a great leader

(Hersey & Blanchard, 1988, p. 170). Mentoring therefore suggests two basic elements: (a) relationship—it involves at least two people sharing something in common; (b) the mentor is more experienced or wiser than the mentee.

Wright (2006, p. xxix) describes mentoring as an approach to leadership development which focuses on individual leadership revitalization. Mentoring targets personal growth of the mentee(s), although the mentor also benefits in the process since it is relational. Smither explains it this way: “mentoring in essence means that master, expert, or someone with significant experience is imparting knowledge and skill to a novice in an atmosphere of discipline, commitment, and accountability” (Smither, 2008, p. 4). Thus, it follows that the mentor is always more experienced than the mentee and is the one who sets the tone of the relationship. Gibbs (2005, p. 38) stresses the value and methodology of mentoring in the ministry of Jesus Christ:

At the heart of Jesus’ mission was the training of a group of close followers who learned by (1) listening to his teaching, (2) observing his interaction with people from all walks of life (which included responding to their needs and as well as challenging their assumptions) and (3) working under his personal supervision. They were first disciplined learners (disciples) before they were sent out as his personal representatives (apostles).

Thus, Gibbs describes mentoring as a relational learning experience that prepares a less experience person for leadership through close association with a more experienced person. The goal of the mentor is always to develop the mentee into a mentor that will sustain the mentoring cycle.

The experience of mentoring is always unique to the parties involved as is marriage and other forms of human relationships (Wright, 2006, p. 67). However, mentoring focuses on the needs, learning and development of the mentee. The needs of the mentee determines the program (2006, p. 65).

Like leadership, mentoring has been defined with different emphasis by several scholars, however, most definitions share some common characteristics such as the view of mentoring as a relational process involving a mentor and mentee, developmental and empowering experience, relationship of influence (Stanley & Clinton, 1992, p. 40; Wright, 2006).

Mentoring has been the Hebrew method of leaning; it engages the mentee in an active learning environment via verbal instruction, practical demonstration of principles, so that the mentee experiences the content of the lessons in a personal manner. Time is also set aside for debriefing and feedback. Moreover, there is provision for accountability and evaluation (Elmore, 2004, p. 19).

Essentially, mentoring is a relational experience. The apostle Paul understood the critical role of a mentor as a model for his or her mentee(s). In his epistle to the Church in Corinth he postulates: “Imitate me, just as I also *imitate* Christ” 1 Cor 11:1. Furthermore, in 2 Thessalonians 3:7 he reminds the believers, “For you yourselves know how you ought to follow us” Thus, for Paul, mentoring is a practical lifelong experience that is directed toward being like Jesus Christ. Christ is the object of focus in any mentoring experience. Confirming the practical nature of mentoring, Hendricks puts it thus: “God always wraps His truth in a person. That’s the value of a godly mentor. He shows what biblical truth looks like with skin on it” (Hendricks, 1995, p. 28). Indeed, there was no better method to mentor the human race than for God, in and through Christ, to take on human flesh—reaching us where we are, identifying with our infirmities, and showing us the way to go (Gal 4:4; Heb 4:15; 2 Cor 5:19; John 3:16).

However, mentoring (discipleship) is “not a destination but a journey” (Barna, 2001, p. 109). Mentoring is not an end in itself; it is directed at the growth and maturity of the mentee(s).

Nevertheless, in this research mentoring would imply a deliberate, exclusive, rigorous, vulnerable relationship between a mentor and mentee(s) in which the mentor seeks to inspire, empower, and release the mentee(s) toward accomplishing their God-given purpose for their lives and for others.

History of Mentoring

Although some (Reglin, 1998; Rhodes, 1994) people have believed that the emergence of the concept of mentoring dates back to about 800BC, the origin of mentoring actually goes back to the beginning of human history in the context of the family unit (Elmore, 2004, p. 21). However, over time “mentor” has come to mean a wise counselor (2009, p. 1098). When a child is born, the natural outcry as soon as the child acquires the ability to communicate is, please mentor me! God calls every parent to mentor or train their children to reverence Him and also be in a good relationship with fellow beings (Deut 6:4-9; Prov 22:6; Eph 6:4). It is natural for parents to assume the role of mentor to their offspring, although some parents do not.

However, formal, structured and systematic mentoring became prominent among the Hebrew people. It had been a method of preserving information from one generation to another. Interestingly, the Bible offers numerous examples of mentoring experiences such as Moses and Joshua, Eli and Samuel, Elijah and Elisha, Barnabas and Paul, Paul and Timothy and so on.

Mentoring Young People

If we are truly disciples of Jesus Christ, then mentoring will surely be the heartbeat of our life and ministry:

Jesus told his disciples to go and do to others what he had done with them: developing others not just so they can be developed themselves, but so those people can go on to develop others in turn.... If we are intentional in our leadership development, the process begins to re-create itself. Each path, if followed, will branch into more paths. There are always more roads that need to be traveled. (Logan & Miller, 2007, p. 183)

Jesus' call ("follow me, and I will make you fishers of men") to His disciples as shown in chapter two is essentially a call to multiply themselves—growing other disciples for the kingdom of God—mentoring. There is much to be done and many opportunities to take hold of. God desires proper planning and dedication to the work of developing others through mentoring.

Mentoring young people ought to be a natural response of adults. After all, it begins in the home with parents (adults) mentoring their children. God desires His church to be a community where everyone (young and old) is mentored and granted a healthy environment for spiritual growth (Maiko, 2007, pp. 103-104). In fact, it is reasonable to assert that no one can truly emerge as a responsible adult without some form of mentoring. Blount observes that what young people need are adults who are sincerely devoted to the task of mentoring them in spiritual leadership (2005).

The Challenge of Mentoring

While mentoring offers so much for the progress of the gospel ministry, it also poses some challenges. One of the challenges of mentoring is nicely captured by Ogden in his book, *Transforming discipleship: Making disciples a few at a time*:

Each disciple is a unique individual who grows at a rate particular to him or her. Unless disciples receive personal attention so that their particular growth needs are addressed in a way that calls them to die to self and live fully to Christ, a disciple will not be made. (2003)

Mentoring is a personal, painstaking, time-consuming, emotional, and spiritual investment into the life of another person. Mark reports that Jesus called the Twelve to be with Him” (Mark 3:14). Being with Jesus in this context signifies an intimate relationship in close proximity. Only when mentors are willing to make the sacrifice, can an atmosphere for effective mentoring be created.

Another challenge of mentoring is the call to be authentic. In fact, it is almost impossible to be in a mentoring relationship and not be trustworthy. The nature of mentoring makes it an imperative to be authentic. Paul understood this point clearly when he said to the Corinthian believers: “Imitate me, just as I also imitate Christ” (1 Cor 11:1).

Types of Mentoring

Mentoring takes on a different outlook depending on the nature of the relationship; it can be formal, informal, active, passive, or occasional (Comiskey, 2000, p. 90). A formal mentoring relationship is characteristically intentional, intensive, exclusive and voluntary (Wright, 2006, p. 29), as opposed to informal which is rather causal, less intensive, and often unintentional. Active mentoring (discipleship, spiritual director, or coach) are usually formal, while passive mentoring (contemporary model, historical model, and divine contact are usually informal. Occasional mentoring on the other hand can be either formal or informal. Stanley and Clinton (1992, p. 42) offer a view that succinctly highlights the various types of mentoring as seen in Table 1.

Table 1

Types of Mentoring

	MENTORING TYPE/FUNCTIONS	CENTRAL THRUST OF EMPOWERMENT
Intensive	Discipler	A mature Christian who helps a younger believer grow in Christ.
	Spiritual Guide	One who provides direction, accountability and insights for spiritual development.
	Coach	One who provides another person the skills, application and motivation required to accomplish a task.
Occasional	Counselor	One provides appropriate advice, positive outlook of self, others, ministry and circumstances.
	Teacher	One who imparts knowledge and understanding of particular subject matter.
	Sponsor	One who provides career guidance and safety ideas for leadership in an organization.
Passive	Contemporary Model	A gifted person who influences others (a model worthy of emulation).
	Historical Model	A past or present life that teaches active moral principles and standards for life and ministry.

Mentors could be close or distant, alive or dead. In fact, anyone who controls or influences the behavior of another person is, in a sense, a mentor (Wright, 2006, p. 29).

Wright adds to the list with his inclusion of the gardener model. He identifies gardeners as those mentors who though not invited, see a need in our lives and step in to offer some encouragement, affirmation or support in our development. Cognizant of the need for a mentee's consent, they step back and wait for a response that could begin a relationship of mentoring (Wright, 2006, pp. 92-94).

Qualifications of a Mentor

Jesus broke the protocol of His era (Krallmann, 2002, pp. 47, 57) when He chose twelve unlikely men (fishermen, tax collector) to be His mentees (disciples) for a global mission of proclaiming the gospel of the kingdom of God to all nations (Henry, 197?, p. 42). These men were unlearned and deficient in the competencies needed for the ministry to which they were called (Krallmann, 2002, p. 47). By this singular act, Jesus sets forth a foundational principle for choosing mentees—a willing and teachable heart (mind). In the Old Testament God had already hinted at this radical approach. When Samuel was to anoint the next king of Israel in the house of Jesse, he was focusing on physical features (or better put, human standard of competences), while God was looking at the hidden qualities of character—a soul that longs for and depends on Him (1 Samuel 15:14; 16:11-13).

There is a temptation to think that we are not good enough or perfect enough to mentor others. Yet, anyone who has learned something from God and is able to pass it on to another person is already mentoring (Elmore, 2004, pp. 17, 71-72). However, Wright (2006, p. 29) argues that anyone who is able to influence another person by words or actions is a mentor.

According to Elmore, anyone who desires to be a mentor must be committed to person, process, and to a purpose. Commitment to a person entails loving one's mentee and seeking the mentee's interest, not the project or task. Commitment to a process implies the ability to discern and the preparation to deal with the good and difficult times of the mentoring relationship. Commitment to a purpose means to focus on helping the

mentee achieve the mutually set goals, to be committed to the development of the mentee.

What Mentors Look for in a Mentee

Mentoring is an important relational experience, it entails investing one's life in others (Elmore, 2004, p. 59) and that is critical enough to command every possible care, wisdom and intentionality. Some characteristics (Elmore, 2004; Wright, 2006) to consider include:

1. Potential—does the mentee have a prospect for learning and growth? Everyone has some hidden potentials (gifts, talents) that, if discovered by the appropriate mentor and nourished, blossoms.

2. Teachable Spirit—is the mentee curious and willing to learn? How is the mentee able to make connections and to comprehend? Is he or she flexible and open to new ideas? Those who think they have little or nothing to learn often do not make good mentees.

3. Faithfulness—is the mentee a committed believer in Christ and one who keeps to his or her words? Can I depend on him or her? Faithfulness is imperative to sustain the mentoring relationship.

4. Character—is there a consistency between words and actions? Does the mentee know himself or herself enough to engage new ideas and issues of variance in opinions? How committed is the mentee to living by the principles of the Bible?

5. Passion—how desirous is the mentee about benefiting from the experience? Is there a deep hunger for God?

6. Self-assessment—what is the self-perception of the mentee? Does the mentee have an accurate view of how he or she is perceived by others? Can he or she transcend emotions and be realistically reasonable?

7. Responsibility for personal growth—those who are self-motivated and who take responsibility for their actions (not always blaming others) often make good mentees.

8. Hope—anyone without hope will most likely lead a meaningless life. Mentors seek to invest their time in people who have hope in whatever they do.

What Mentees Look for in a Mentor

While mentors sought for some characteristics in would-be mentees, in the same manner, mentees seek for certain qualities in prospective mentors. Elmore (Elmore, 2004, pp. 55-56) after several years of experience as a mentor identified five elements mentees long to see in their mentor: (a) Godliness—mentees want to follow a mentor whose character is akin to Christ's; (b) Objectivity—is the mentor transparent and sincere? Can I plainly perceive his or her strengths and weakness? (c) Authenticity—mentees desire to be with mentors who are genuine, real about their humanity; (d) Loyalty—is the prospective mentor loyal to others in his or her relationships? People who are not loyal to others will have a hard time mentoring. (e) Servant-hood—mentees long for mentors who will be willing to sacrifice time, means, wealth of knowledge and understanding for their (mentee's) development.

The Role of a Mentor

The role of the mentor is not to grow the mentee; rather the mentor creates an environment or insight that facilitates the growth of the mentee. In fact, growing a mentee is exclusively a divine prerogative, it is God who through Jesus Christ grows His

children in the mentoring relationship (Krallmann, 2002, p. 129). However, mentors play some vital roles in the development of mentees (Elmore, 2004, pp. 81-82): (a) Mentors hold mentees accountable to God and to themselves; (b) mentors affirm the strengths of mentees and support and encourage them when needed; (c) mentors provide a method of evaluation for the mentoring process to enhance growth; (d) mentors offer advice, provide direction for life and ministry; (e) mentors admonish and correct when necessary so that their mentees can avoid dangers; (f) mentors provide valuable resources (books, CDs, tapes) for the development of their mentees, and; (g) mentors help direct mentees to places where they can be of the most value.

Obviously, the above responsibilities signify the intensity of the role of mentors and how much it takes to invest in the lives of others. Nevertheless, mentors can depend on the grace and power of Jesus Christ through whom they can do all things (Phil 4:13).

Elements of a Healthy Mentoring Relationship

Mentoring, like other human relationships, require some elements to keep it going and successful. These elements include attraction, common ground, role modeling, relationship, and accountability.

Attraction is a fundamental element in mentoring. Unless a mentee is attracted to a mentor, there is less motivation for the mentee to do his or her best (Comiskey, 2000, p. 95). Lack of attraction has been identified as a major factor for the failure of many mentoring relationships, especially among young people (DuBois, Holloway, Valentine, & Cooper, 2002).

Mentoring relationships also call for a common ground between the mentor and the mentee. There must be a point of shared interest, vision, value or experience to

sustain the relationship. When a mentor and mentee are inappropriately matched, there is often a high tendency of failure to achieve set goals (Wright, 2006, p. 68) .

Role modeling is an elemental factor in mentoring and whether or not it is accepted, mentees observe and emulate their mentors (Comiskey, 2000, p. 95). Bandura (1977, p. 22) believes that human behaviors are learned more effectively by observing the behavior of a role model. No surprise then that Paul would declare: “Imitate me, just as I also *imitate* Christ” (1 Cor 11:1).

Another element of a healthy mentoring experience is relationship. Dubois and Silverthorn (2005) observed that mentoring creates a lasting relationship. The nature of the relationship between a mentor and mentee accounts a great deal for level of trust and commitment in the mentoring relationship. Generally, people do their best in a loving, friendly association (Comiskey, 2000, p. 96). Peddy thinks that it is the role of the mentor to create this atmosphere of trust and vulnerability by first telling his or her story which does not make the mentor appear like a spotless superstar, but as one who possesses and struggles with some points of weaknesses, so that the mentee will be encouraged even when he or she fails or misses the mark in the mentoring process (1998, p. 46).

There is also the accountability factor in maintaining a good mentoring relationship. Accountability matters (such as time to meet, frequency of meeting, materials to use, assignments, termination date, etc.) are to be discussed upfront in mentoring relationships so that both parties can hold each other responsible (Comiskey, 2000, p. 97). Accountability also includes, acknowledging one’s limit, setting boundaries

and agreeing on expectation (Wright, 2006, p. 91). However, everyone (mentor and mentee) is first and foremost accountable to God (Elmore, 2004, p. 66).

Ellen G. White's Counsels on Leadership and Mentoring

The writings of Ellen G. White are given special attention among Seventh-day Adventists. This is partly due to the widely held opinion of her prophetic role to the Seventh-day Adventist church. This section briefly features a few of her comments that relate to need for youth as leaders and mentoring young people for leadership roles.

The word mentor or mentoring is foreign to the writings of Ellen G. White, perhaps due to the time and context in which she lived. However, a significant portion of her writings deals with and expresses the principles of mentoring and the need to integrate young people into church leadership responsibilities. In an admonition on field training for younger ministers she (White, 1995, p. 46) counsels:

In gaining a preparation for the ministry, young men should be associated with older ministers. Those who have gained an experience in active service are to take young, inexperienced workers with them into the harvest-field, teaching them how to labor successfully for the conversion of souls. Kindly and affectionately these older workers are to help the younger ones to prepare for the work to which the Lord may call them. And the young men in training should respect the counsel of their instructors, honoring their devotion, and remembering that their years of labor have given them wisdom.

Here, she inculcates some of the principles of mentoring. First, she speaks of the relationship between the experienced minister (mentor) and the inexperienced minister (mentee). Second, she stresses teaching in an active learning environment where the principles learned are simultaneously put into practice. Third, she talks of the empowerment of the mentee and finally the need for respect of the advice of the experienced (mentor) by the younger minister (mentee).

Similarly she (White, 1946, p. 684) comments:

The inexperienced ones should not be sent out alone. They should stand right by the side of older and experienced ministers, where they could educate them. But they should say to them, "You must not copy my gestures, nor the tone of my voice, so that nobody will know whether you are speaking or whether I am speaking. You are to stand in your own armor, with your own phase of character, sanctified by God. You are not to take my phase of character, nor my gestures, nor my tone of voice, nor my expressions, nor my words.

In this context, in addition to the relationship that must exist between a mentor and mentee, she adds a caution against the tendency in mentors to make mentees an exact replica of themselves. No mentor is fit to be so emulated, but Christ.

White (White, 1915, p. 83) remains forward about the need to train and integrate young people in the leadership of the church:

The church may inquire whether young men can be entrusted with the grave responsibilities involved in the establishing and superintending of a foreign mission. In answer, God designed that they should be so trained in our colleges and by association in labor with men of experience, that they would be prepared for places of usefulness in this cause.

We must manifest confidence in our young men. They should be pioneers in every enterprise involving toil and sacrifice, while the overtaxed servants of Christ should be cherished as counselors, to encourage and bless those who strike the heaviest blows for God.

She believed that young people are full of life and energy and have much to contribute to the growth and expansion of the church. In her opinion, the church stands to lose so much by neglecting to involve young people.

Furthermore, on the potential of the young people, she (White, 1942, p. 271) reiterates:

With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come—the end of suffering and sorrow and sin!

Contrary to any doubt, fear or opinion about young people, White perceives a great potential in the young people for the rapid fulfillment of the great commission of proclaiming the gospel of Christ in the entire world.

Summary and Conclusion

In this chapter, an attempt has been made to understand the interaction of leadership and mentoring, and to explore the subject of mentoring in scholarly writings and in the writings of Ellen G. White.

Leadership is a relational process; it involves two parties interacting with a common goal in view. However, it is also a relationship of influence in which one party intentionally undertakes the responsibility to influence or persuade the other so that the good of parties will be accomplished. It is difficult to define the phenomena of leadership, but one can identify some basic elements of effective leadership and thereby facilitate leadership in many contexts.

Relationship theory (of the eight major theories of leadership) stands out for the purpose of this project. Mentoring is deeply a relational process and indeed belongs with the relational theory of leadership.

It has been said and rightly so, that “success without a successor is failure” (Elmore, 2004, p. 95). This statement encapsulates mentoring—it is about reproducing in others, what we have received from Jesus Christ—the Chief Mentor.

White like many scholars and leaders recognize the importance of leadership and the vital role of young people in accomplishing the global mission of the church. She insists that they need training instead of being marginalized or completely neglected. In

fact, she contends that the energy required for the final work of the gospel resides in the young people.

Finally, while this literature review does not claim to be exhaustive, it does suffice to provide a basis for developing a mentoring program to recruit and equip youth as leaders in Rivers Conference, which is the task of this project.

CHAPTER 4

METHODOLOGY AND IMPLEMENTATION NARRATIVE

Introduction

Chapter three explored current literature on mentoring and the writings of Ellen G. White with particular attention to how it relates to preparing young people for leadership. In this chapter, the focus will be on a strategy for mentoring young people as leaders in the Rivers Conference of Seventh-day Adventist, Nigeria. This chapter will rely on the theological foundation provided in chapter two and on the ideas, opinions, and skills synthesized from the literature reviewed in the previous chapter.

For the purpose of clarity and understanding of the context of the project, I will provide an analysis of the cultural, social, political, economic, and religious life of Nigeria and Rivers people in particular. Wright (2006, p. 6) insists, culture exerts a significant sway over people's behavior in any society. Maiko (2007) believes that culture significantly expresses an individual's humanity and religiosity. This makes it clear that culture impacts everyone, hence the need for contextualization of this project (making it relevant to the culture of Rivers people).

A logical framework to summarize the general methodology of the project is also a critical tool for the success of this project. Therefore, an analysis of Logical Framework Matrix (LFM) will be provided and role of the Logical Framework Matrix.

Following the Logical Framework will be the strategy for mentoring youth as leaders in Rivers Conference of Seventh-day Adventist, Nigeria. As I argued in my theological chapter and laid out in my literature review, I believe that Jesus Christ is the greatest Mentor that ever lived. Therefore, this chapter adopts the Jesus model of mentorship as articulated by Kreider in his book *Authentic spiritual mentoring: Nurturing young believer toward spiritual maturity*. His ‘Jesus’ method’ will be contextualized for mentoring youth as leaders in the Rivers Conference.

Finally, after providing the strategy for this project, I will also insert a personal account on mentoring before offering a summary and conclusion to the chapter.

Analysis of Nigeria

Geography and Population

The federal republic of Nigeria covers an area of 923,768 square kilometers (356,669 square miles) with an estimated population of 155,215,573 (July 2011 est.) with an annual growth rate of 1.9% (Mundi, 2012). Nigeria is comprised of 36 states and one Federal Capital Territory. It shares common boundary with Cameroon and Chad in the east, Republic of Benin in the west and Niger in the north. The shoreline in the south lies in the Gulf of Guinea which is part of the Atlantic Ocean. The federal capital of Nigeria is Abuja (Nigeriaworld, 2012). It became an independent nation from the British colonization on October 1, 1960 (Wikipedia, 2012a).

Peoples

The three largest and most influential groups are the Hausa, Igbo and Yoruba. Nigeria is an Anglophone country in West Africa and officially became independent on

October 1, 1960. The major languages spoken include: English (the official language), Hausa, Igbo, Yoruba, Fulani, Tiv, Kanuri, Efik, Bini, Nupe, Pidgin English, and over five hundred and ten other tribal languages.

Religion

The constitution of the federal republic of Nigeria provides for freedom of religion and worship. Christianity (53.61%) is a major religion in Nigeria, followed by Islam (41%). Other religions include: the Traditional ethnic (5.99%) and the non-Religious/others (0.4%) accordingly (Johnston, Mandryk, & Johnston, 2001, p. 488).

Muslims are predominantly in the northern and western states of Nigeria. Christians are largely in the eastern and southern states while traditional religions are mainly found in the central plateau (Barrett, 1982, p. 550).

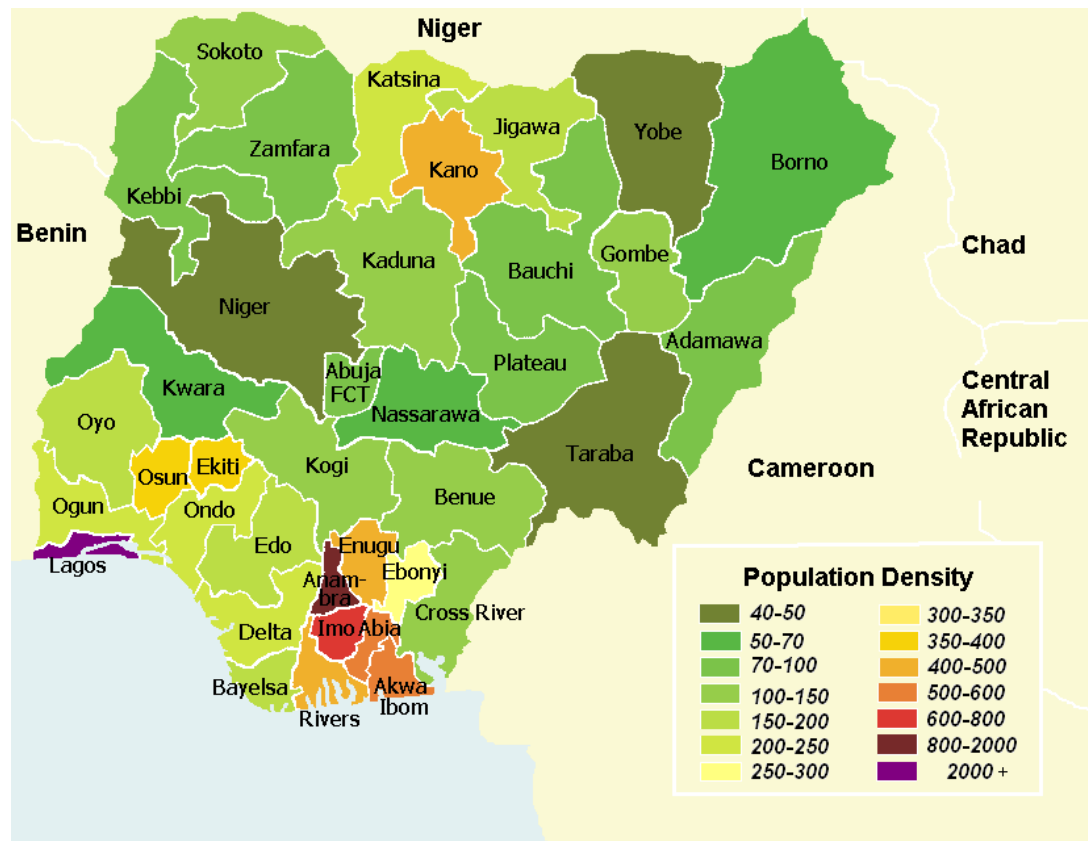


Figure 1. Map of Nigeria Showing Population Density

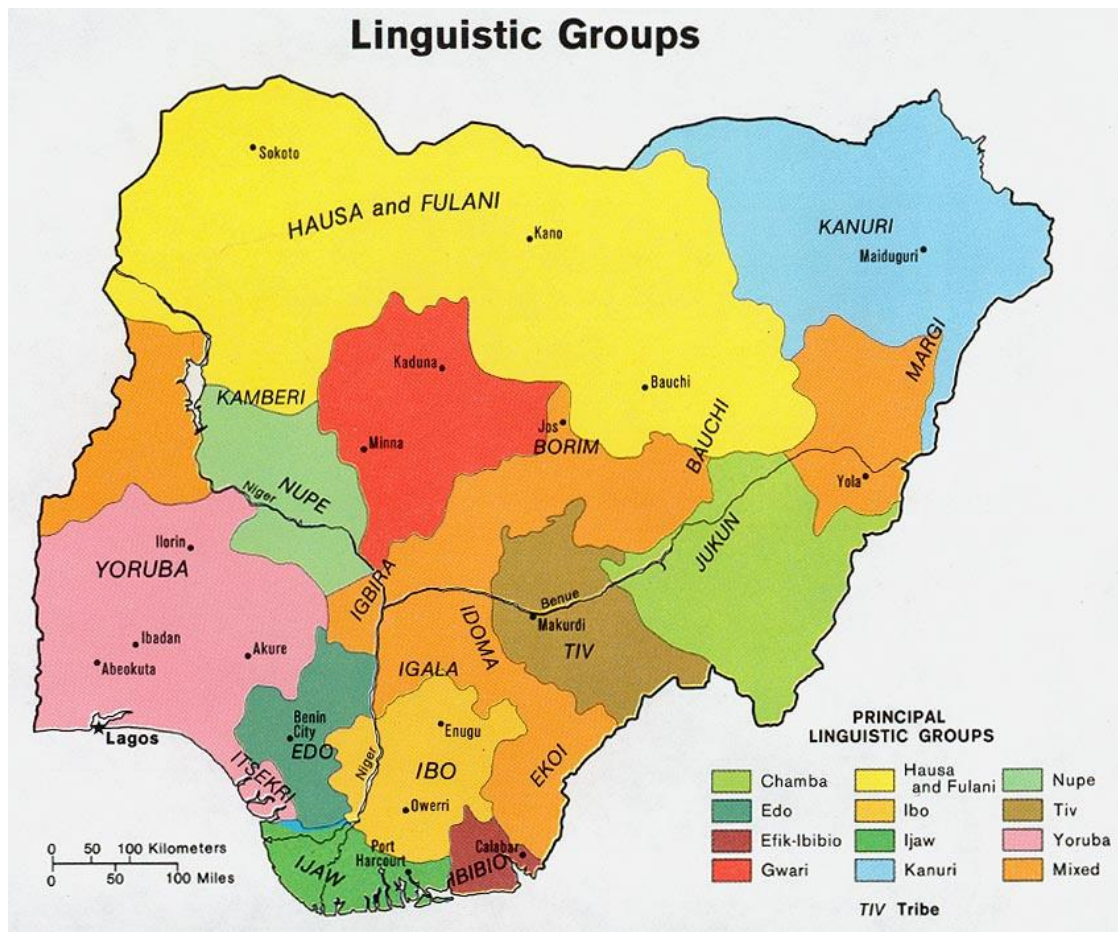


Figure 2. Political Map of Nigeria

Leadership

Nigeria shares a lot in common with other African nations. According to Conton, “Africans generally have a deep and ingrained respect for old age, and even when we can find nothing to admire in an old man, we will not easily forget that his grey hairs have earned him right to courtesy and politeness” (Conton, 1960, p. 12). Age is especially valued and respected in all African societies. Being advanced in age commands authority and prestige. It is generally believed that the older one is the wiser and more experienced

he or she becomes. Thus, elders are perceived as mentors and role models for young people in African communities (Banutu-Gomez, 2006, pp. 12-14). It is believed and practiced in African communities that a primary role of an elder is to lead, while young people are expected to follow. In Afikpo village (as common in Nigerian communities), the council/set of elders take responsibility of leadership (Ottenberg, 1971, p. 69). Yoruba tribe in Nigeria has a saying (*obileye*) that parents deserve respect and dignity. Igbo tribe puts it this way: “He who listens to an elder is like one consults an oracle” (Onwubiko, 1991, p. 28). Thus, respect for elders begins in the home. The authority of elders over younger people in African context is rooted in their supposed close link with their ancestors. Thus, elders exercise some degree of mystical powers over young people (Kopytoff, 1971). Perhaps, this accounts in part for the high esteem and respect for elders in Nigeria and other African nations.

Rivers State

Rivers state was created by a decree in May 1967 during a period of military government (onlinenigeria, 2003). The state covers an area of 1,077 kilometer square with a population of about 5,689,087 people as at 2005 (Ngex, 2011). It is comprised of twenty-two local government areas which account for about 23 tribes that constitute the state. It is a minority group situated at south extreme of the Niger Delta basin in Nigeria. Rivers state holds the second largest economy with a Gross Domestic Product (GDP) worth about \$21,073,410,422, next to Lagos state (Wiki, 2009). The state is prominent for its abundant reserve of crude oil and natural gas, with over 40% of Nigeria’s crude oil production derived from it. Agriculture (land cultivation, fishing, livestock) is a major source of livelihood for many people in the state (Ngex, 2011).

In 2009, there were a total of 2,805 primary schools, 243 secondary (high) schools, and nine tertiary institutions of learning including two universities. However, there are also other private institutions of learning not mentioned here (full wiki, 2009).

Respect for elders is also a prominent feature of the various tribes of Rivers State. Among the Ogba people of Rivers State for example, greeting is initiated by a younger person and the older person responds with praises (Izeogu, 2005). The Ikwerre people of people of Rivers State also hold elders in similar high regard and elders therefore play key role in the resolution of family and village disputes (Ogoloma, 2013, p. 63).

General Methodology: Logical Framework Approach (LFA)

Logical Framework Analysis is an analytical tool (usually a table) employed to simplify a research process by providing detailed information about the research project, to enable a planner to logically articulate, design and manage projects. It could be called Logical Framework Analysis, hereafter referred to as LFA (Jensen, 2010). Although sometimes complicated, it is a critical part of the proposal of any project because it highlights the key components of the project and addresses questions such as why, how, who, where and when about the project (MDF, 2005).

LFA is sometimes referred to as Objective Oriented Project Planning (OOPP) or Goal Oriented Project Planning (GOPP) and has been used in several organizations. It was formulated in the United States of America by Leon J. Rosenberg in the year 1969 to facilitate the work of the United States Agency for International Development (Wikipedia, 2012b). The intended goal of the LFA is to facilitate thinking and not to replace the freedom and beauty of creativity. The LFA tool can be useful in the

following ways: (a) to evaluate a current situation (including stakeholder's need) while preparing a project or program; (b) to prioritize objectives in a logical sequence; (c) to determine possible risk factors for achieving the objectives and maintaining the outcomes; (d) to specify the manner in which the outputs and outcomes can be best supervised and appraised; (e) to present a quick overview of the project in a typical form; (f) to create a link for communication and learning between stakeholders; (g) to clarify the assumptions upon which the project logic is based; and (h) to examine and appraise the project during execution (Ahmad, 2010, p. 5; European Integration Office, 2011, p. 10).

It would be helpful to quickly distinguish between Logical Framework Analysis and Logical Framework Matrix (Logframe)—the former refers to the process (analysis, development of hierarchy of objectives, strategies) while the latter is the outcome of the process (Ahmad, 2010, p. 5).

Preparation of the Logical Framework Matrix (LFM)

Preparing a logical framework matrix makes it easy to identify the objective of a project and the standard of assessment. It also specifies the assumptions upon which the connections between the objectives are based. Therefore, it is a vital tool for designing, monitoring and assessing projects. A simple logical framework matrix is comprised of a four by four matrix in which the rows display a chain of objectives (inputs, activities, outputs, purpose and goal) in ascending order. The native summary of the LFM displays the “detailed breakdown of the chain of causality implicit in project design” (Ahmad, 2010, p. 26). This can (according to Ahmad) be articulated in such a way (see Figure 3):

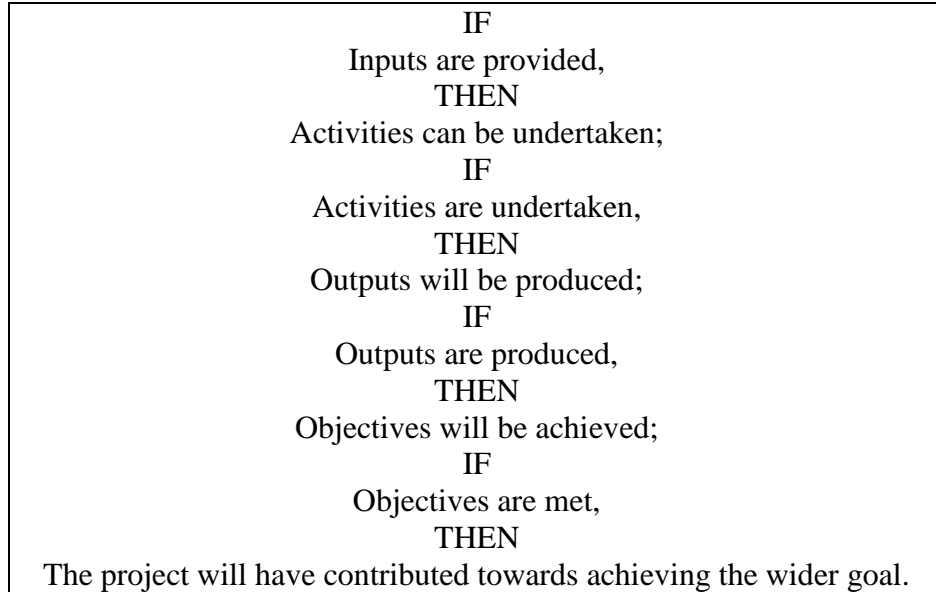


Figure 3. Logical Framework Rationale

According to (Ahmad, 2010, pp. 5-6) the Logical framework approach there are two phases—the analytical and the planning phases. The analytical phase deals with stakeholder analysis, problem analysis, objectives analysis, and strategy analysis while the planning phase involves the logical framework matrix, activity, and resource development. Table 2 is a summary of the relationship between the two phases.

Table 2

The Logical Framework Phases

ANALYSIS PHASE	PLANNING PHASE
<p>Stakeholder Analysis—Knowing and classifying key stakeholders, target groups and beneficiaries, defining which challenges will be handled by a future intervention</p> <p>Problem Analysis—Knowing the main challenges, limitations and prospects; defining the cause and effect interactions</p> <p>Analysis of Objectives—formulating objectives from the known challenges; recognizing the means to ends interactions</p> <p>Strategy Analysis—knowing the various approaches to achieve objectives; choosing the best approach(es); defining the key objectives (general objectives and project purpose)</p>	<p>Logframe—clarify the project/ program structure, developing measurable objectives, testing its internal logic, clarify means and cost (general)</p> <p>Activity Scheduling—ascertaining the order and dependency of activities; assessing their duration, setting indicators and assigning responsibility</p> <p>Resource Scheduling—from the activity plan, formulate input schedules and a budget</p>

Objectives

The Objectives (Narrative Summary) is the first column of the following matrix. It outlines the vertical logic of the project structure – goal, purpose, outputs, and inputs (Tables 4, 5, and 6) (NORAD, 1990, pp. 64, 66, 68, 70). The goal of the project is the final result that the project is meant to accomplish. The purpose of a project explains the variations in behavior, structures of the target groups which directly result from the application of the results the project is anticipated to produce. Outputs explain goods and services, the direct possibilities which are contributed from the side of a project. Activities refer to the various tasks necessary to achieve each expected result.

Objectively Verifiable Indicators (OVI)

The second column (objectively verifiable indicators) stipulates the manner in which the accomplishment of the project can be objectively measured. It describes the project's objective in an operational sense and provides the performance criteria for the project to attain its goal, purpose and outputs. In fact, the operational principle of the Objectively Verifiable Indicators is "if you can measure it, you can manage it." This tool also provides a standard for the monitoring and the assessment of the result of the accomplishment. However, while there is no absolute norm for appraising a good indicator, there are certain characteristics that are helpful: (a) the indicator should be explicit and related to the situation the project intends to change; (b) it should consist of measurable indicators to facilitate precision and statistical analysis of data; (c) it should be realistic and cost effective; (d) it should meet the needs of the people who will utilize the data; and (e) it should be collected and reported to the appropriate decision-making body in a timely manner for best results (Ahmad, 2010, p. 35; European Integration Office, 2011, pp. 41-43).

Means of Verification (MOV)

The MOV (also known as Sources of Verification) assist in determining whether the indicators can be accurately measured within a feasible time, effort and financial resources. Indicators that cannot be verified are to be substituted by other indicators that can be verified. The Means of Verification specifies the following: (a) information to be made accessible; (b) where and in what manner the information source is to be gathered; (c) who is responsible for gathering the information; and (d) when or how the information is to be made available.

Assumptions

Assumptions refer to all external factors beyond the control of the project but that have the ability to influence (limit) the success of the project. They respond to those external factors that can limit the operation and long-term sustainability of the project. They are usually identified in the analysis phase of the project (European Integration Office, 2011, pp. 38-39). However, the importance of the assumptions ought to be evaluated in order to ensure the success of the project (NORAD, 1990, p. 50).

Table 3

Elements in the Logical Framework

<p>1. GOAL</p> <p>The higher-level objective towards which the project is expected to contribute</p> <p>(Mention target groups)</p>	<p>1. INDICATORS</p> <p>Measures (direct or indirect) to what extent the goal is fulfilled</p> <p>(Means of verification should be specified)</p>	<p>1. ASSUMPTIONS</p> <p>Important events, conditions or decisions necessary for sustaining objectives in the long run</p>
<p>2. PURPOSE</p> <p>The effect which is expected to be achieved as the result of the project</p> <p>(Mention target groups)</p>	<p>2. INDICATORS</p> <p>Measures (direct or indirect) to verify to what extent the purpose is fulfilled</p> <p>(Means of verification should be specified)</p>	<p>2. ASSUMPTIONS</p> <p>Important events, conditions or decisions outside the control of the project which must prevail for the development objective to be attained</p>
<p>3. OUTPUTS</p> <p>The results that the project management should be able to guarantee</p> <p>(Mention target groups)</p>	<p>3. INDICATORS</p> <p>Measures (direct or indirect) which verify to what extent the outputs are produced</p> <p>(Means of verification should be specified)</p>	<p>3. ASSUMPTIONS</p> <p>Important events conditions or decisions outside the control of the project management, necessary for the achievement of the immediate objective</p>
<p>4. ACTIVITIES</p> <p>The activities that have to be undertaken by the project in order to produce the outputs</p>	<p>4. INPUTS</p> <p>Goods and services necessary to undertake the Activities</p>	<p>4. ASSUMPTIONS</p> <p>Important events, conditions or decisions outside the control of the project management necessary for the production of the outputs</p>

Source: (NORAD, 1990, p. 14)

Table 4

A Logical Framework Matrix

Narrative Summary (Objectives)	Objectively Verifiable Indicators (OVI)	Means of Verification (MOV)	Important Assumptions
1. Overall Objectives/ Goal The shared vision that your project contributes to	The extent of your contribution (not always possible)	How you will measure your contribution (not always possible)	
2. Specific Objective/ Purpose What you intend to change during project period	How you will know the intended change has occurred and is sustainable	How you will measure change (the basis for evaluation)	Assumptions about external factors that need to be in place if project is to contribute to the Goal
3. Expected Results/ Outputs Tangible results of each activity intended to bring about change	How you will know the expected results of your project have been achieved	How you will measure results (the basis for periodic review)	Assumptions about external factors that may affect whether the project purpose is achieved
4. Activities (and Processes) Group of tasks needed to achieve each expected result	The means, inputs and resources needed to carry out the each task	Proof that each activity/task completed (what needs to be regularly monitored)	Assumptions about external factors that may affect activities achieving the expected results Preconditions (that need to be fulfilled before the project can start)

Source: (Jensen, 2010, p. 4; McLean, 1988, p. 6)

Table 5

The LFM and Monitoring and Evaluation

LFM Hierarchy	Type of Monitoring and Evaluation Activity	Level of Information
Goal	Ex-post evaluation	Outcomes/Impact
Purpose	Evaluation at completion and on-going review	Outcomes/Effectiveness
Component Objectives	On-going review	Effectiveness and sustainability
Outputs	Monitoring and review	Output
Activities Inputs	Monitoring (physical and financial monitoring)	Input/Output

Gantt Chart

The Gantt chart is a specialized instrument that facilitates the process of analyzing and planning complex projects. It is useful in the following ways: (a) for systematically organizing tasks that are to be done; (b) for scheduling the times when each task is to be done; (c) for facilitating a plan of action for tasks that are to be done within a stipulated time; and (d) for enhancing the allocation of funds to finish a project (Manktelow & Carlson, 2012). It was developed in 1917 by Henry Gantt to control production (Search Software Quality, 2012). It is usually comprised of bars, which indicate when each task is to be done and how long it takes to finish it. Moreover, when a task is completed, that portion is shaded to show that it is done (Tague, 2004).

Table 6

Example of an Activity Schedule on Gantt Chart

Week	1	2	3	4	5	6	7	8	9	10	11	12
Develop broad plan	■											
Present plan to council		■	■									
Identify team	■	■	■									
Train Team				■	■							
Develop detailed plan				■	■	■						
Conduct preliminary research				■	■	■						
Identify key practices, measures, and documentation				■	■	■						
Identify benchmark partners and schedule visits			■	■	■	■	■					
Collect public data			■	■	■	■	■					
Analyze public data			■	■	■	■	■	■				
Identify current state			■	■	■	■	■	■				
Develop benchmark questions			■	■	■	■	■	■				
Visit benchmark partners			■	■	■	■	■	■	■			
Develop new process			■	■	■	■	■	■	■	■		
Finalize new process			■	■	■	■	■	■	■	■	■	
Present new process plan to council			■	■	■	■	■	■	■	■	■	■

(Tague, 2004).

A Gantt chart showing a summary of this dissertation project activities from its commencement to completion can be found in appendix B.

Description of Mission Strategy

Chapters two and three have dealt with a significant collection of current literatures on the subject of mentoring, leadership and youth leadership in particular. The goal of the section in this chapter is to contextualize the ideas and strategies in order to plan and implement a mentoring program for equipping youth as leaders in Rivers Conference.

As earlier stated, I have chosen to contextualize the Jesus' model of mentoring proposed by L. Kreider to meet the specific need of mentoring youth as leaders in Rivers Conference.

The Jesus Model

There has not been, is or ever will be a Mentor as Jesus Christ. Even after about two thousand years of his physical presence on this planet, He remains the single most influential person whose life and ministry continue to mentor billions of people (Mcdermott, 2012; Shepherd, 2012; Veritas Ministera, 2011).

Although divinity resided in Him (Gary, 2000, pp. 54-55; Keener, 2003, p. 412; Lincoln, 2005, pp. 59-60), Jesus did not just plunge into His plan of raising the group of mentees that would carry on His mission on earth after His ascension to heaven. Rather, He submitted Himself to His Father and humbled Himself in prayer and fasting (Matt 4:1-2). Wilkins (2004, p. 154) observed that before He began His ministry, Jesus unlike John the Baptist, first humbled Himself in fasting and prayers to God and that throughout the course of His public ministry, He often retreated to solitary places where He communed with God

Kreider (2008) classified Jesus' model of mentoring into three major segments: the initiation, the building, and the release (p.113).

The Initiation

Jesus took the initiative, reached out to the twelve disciples, called them, accepted them as they were, and befriended them. He wittingly made effort to understand each of them and constantly sought for ways to facilitate their growth. Jesus acquainted Himself with them (whether by the riverside fishing or by the tax collectors' office) and

intentionally worked with them in overcoming their individual weaknesses, not as One who was so high above them, but with the compassion of a loving Father who desires to see his children grow and succeed (Kreider, 2008, p. 114).

The Building Process

Jesus is the typical example of “someone who fostered collaboration and strengthened individuals” (Ortberg, 2004, p. 87). He poured out His life unto His disciples (John 15:15). Jesus channeled the vital energies of His life to the development of His disciples, so that they would become like Him. Jesus had His disciples with Him almost all the time in the course of His life and ministry—they learned by observing Him in practical ministry situations (Krallmann, 2002, pp. 50-55; Kreider, 2008, p. 124; Robinson, 2009, p. 20; Watson, 1983, p. 80).

The Release

To release is to trust others to fulfill their God-given responsibility. There are diversity of gifts in the church, no single individual is gifted enough to do it all alone (1 Cor 12:4-11; Eph 4:11-13). Jesus did not only call and train His mentees, He also released them for ministry at a time they did not feel adequate for the mission (Matt 10; Luke 10:1-24). Mark and Luke’s account (Mark 6:30; Luke 10:17-24) indicate that debriefing and feedback were part of the release process of Jesus’ model.

Application of Logical Framework

The application of Logical Framework Approach to this project is summarized and simplified in the table 7. It provides the objective, rationale, assumptions and a quick overview of the project.

Table 7

Application of Logical Framework Matrix

PROJECT SUMMARY	OBJECTIVELY VERIFIABLE INDICATORS (OVI)	MEANS OF VERIFICATION (MOV)	ASSUMPTIONS
GOAL: To increase the number of young people who hold leadership positions in Rivers Conference	1. An average increase of youth leaders by at least 15% by December 2017 2. Mentoring program established and on-going in all departments of the conference and local churches by end of December 2016	1. Rivers Conference departmental quarterly statistical reports 2. Rivers Conference president's annual reports.	Rivers conference administrators and executive committee will support the project
SPECIFIC OBJECTIVE A mentoring program for equipping youth as leaders in Rivers Conference	1. Number of young people involved in leadership increased by at least 15% by the end December 2016 2. Increased mentoring activities taking place in the conference and local churches	Mentoring activities are on-going and young people are actively involved	The departmental directors , pastors and young people will be willing to involve in the mentoring program
EXPECTED RESULTS 1. An awareness seminar of the need for the involvement of young people in the work of the	1. Awareness Seminar for the need to actively involve young people in the work of the gospel ministry conducted for pastors in	1. Rivers Conference departmental quarterly statistical reports 2. Rivers Conference president's annual	1. Departmental directors willing to mentor young people 2. Pastors and elders willing to mentor young

<p>proclamation of the gospel achieved</p> <p>2. Formation of Rivers Conference Youth Mentoring committee</p> <p>3. More young people actively involved in the work of the gospel in Rivers Conference</p> <p>4. Young people trained as effective leaders in the gospel work.</p> <p>5. Four young people mentored as leaders for the work of the Youth Department of Rivers Conference.</p>	<p>Rivers Conference in January 2014</p> <p>2. Awareness seminar of the need for the involvement of young people in the work of the proclamation of the gospel conducted by February 2014</p> <p>3. Rivers Conference Mentoring committee formed in February 2014</p> <p>4. Seminars for youth leaders in Rivers Conference held March – May 2014</p> <p>5. Four young people selected for mentoring by June 2014</p> <p>6. Four young people mentored as leaders for the Youth Department of Rivers Conference by December 2017</p> <p>7. Mentoring programs taking place in every department of the Conference and local churches by December 2017</p>	<p>reports.</p>	<p>people in local churches</p> <p>3. Young people willing to be mentored as leaders</p> <p>4. The four young people willing to be mentored as leaders for the Rivers Conference youth department</p>
ACTIVITIES	1. Support and	Mentoring activities	1. The conference

<p>(PROCESSES)</p> <p>1. Action of the Rivers Conference Executive Committee to support the mentoring program</p> <p>2. Awareness Seminar for the need to actively involve young people in the work of the gospel ministry conducted for pastors in Rivers Conference</p> <p>3. Youth leadership training seminars conducted for all local churches, district and area youth leaders</p> <p>4. Selection of the four core youth leaders for the mentoring program</p> <p>5. Training workshop for the core youth leaders</p> <p>6. On the field mentoring exercises for the core youth leaders</p> <p>7. Feedback and debriefing sessions</p> <p>8. Retraining and</p>	<p>committee action of Rivers Conference executive committee</p> <p>2. Cooperation of the departmental directors and pastors</p> <p>3. Teaching materials</p> <p>4. Budget</p>	<p>reports sent to the Rivers Conference Mentoring Committee at the end of every quarter</p>	<p>will incorporate the mentoring program into its plan of work so that other conference activities will not conflict with it</p> <p>2. The departmental directors , pastors and young people will be willing to involve in the mentoring program</p> <p>3. Conference and local churches willing to make funds available for the program by including it in their annual budget</p>
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field work			
9. Monitoring and assessment of the process and the actual project activities			

Purpose

This project aims at designing a mentoring program for equipping youth as leaders in Rivers Conference of Seventh-day Adventists. This goal will be realized if the young people of Rivers Conference are willing to engage in mentoring relationships in which the older adults (pastors and elders) mentor them as leaders. This process will be intensive, intellectual, but largely practical. It is expected that this mentoring relationship will result in a greater participation of youth in the work of the gospel ministry in Rivers Conference, to increase the potential of soul-winning and accomplishment of the great commission of the gospel.

Outputs

The success of this project rests on appropriate and critical application of the Logical Framework Matrix, the Jesus' model of mentoring, seminars/workshops, practical on-the-field mentoring, careful selection of the mentors and mentees, monitoring and evaluation of the project activities.

However, in order to achieve the above set goals, this project will be further divided into three major phases: awareness and selections process, training workshops for the four selected young people to be mentored and on-the-field training, debriefing and feedback sessions. Monitoring and assessment will be ongoing throughout the project.

Phase One—Awareness and Selection Phase

The awareness and selection phase will cover a period of about six months. In the month of January, effort will be made to gain the support of the Rivers Conference Executive Committee action to support the project. This process will commence with pre-meetings with the Conference administrators (president, secretary, treasurer) to convince them and enlist their support for the project before it is presented at the Conference Executive Committee meeting. Moreover, in the month of January also, orientation seminars will also be held for Conference officers and departmental directors.

In February, another set of seminars will be organized for the young people in Rivers Conference to create an awareness of the great potential of young people for the completion of the work of the gospel according to the writings of Scriptures and Ellen G. White. Another progress in the month of February will be the formation of Rivers Conference Mentoring Committee (the body that will be responsible for the monitoring and assessment of the mentoring activities in the conference). The researcher will serve as the chair of this committee from its commencement until such a time when others fully embrace the concept and practice of mentoring as proposed in this project.

After the awareness seminars have been concluded, a series of youth leaders (local churches, districts, and area leaders) seminars will commence in March 2015 and continue until the end of May 2015. Following these seminars will be the selection of the four mentees for the Conference Youth Department mentoring program. The aim will be to equip these young people as potential leaders for the Conference Youth Department.

Phase Two–The Training Workshops/Seminars

Six-month training workshops for these selected individuals will commence in July 2015 through December 2015. The purpose of the workshops/seminars is to provide close contact with the mentees and to provide them some basic knowledge and tools for ministry in the youth department. The workshops/seminars will cover issues such as, Who is a Christian?, The biblical models of leadership, Jesus our example, the value of the Scriptures, the importance of prayer, the Holy Spirit and His work, spiritual gifts and ministry, spiritual gifts inventory, worship and fellowship, the church and her mission, the Philosophy of Adventist Youth Ministries (AYM), organizational procedures and policies, meetings and programing, and basic Pathfinder staff training. During this period also, the mentees will have the privilege of commencing a close interactive relationship with their mentor (spending time together at meals, in prayer and meditation, hanging out together occasionally, initiating friendships that will encourage openness) and will also have the opportunity of asking their questions and receiving sincere biblical and practical answers.

The seminar on Who is a Christian will address the privileges and responsibilities of being a Christian. On the biblical models of leadership the mentees will be introduced to the various examples and models of leadership in the Old and New Testaments. However, because of the person of Jesus Christ and His unique role in the plan of redemption, one seminar will be devoted to exploring His example of leadership and mentoring. The importance of prayer seminar will highlight the crucial role of prayer in the life of a Christian, especially in leadership. The seminar on the value of the Scriptures will stress the primary role of Scripture in the entire life and ministry of a

follower of Christ (2 Tim 2:15; 3:15-17; John 5:38-39; 8:32). The seminar of the Holy Spirit and His work will explore the person of the Holy Spirit as revealed in Scripture and His special role as the Counselor and Helper of a believer in Christ. The spiritual gifts and ministry seminar will expose the mentees to the various gifts of the Holy Spirit and how these gifts can positively impact ministry. The goal of the spiritual gifts inventory will be to help the mentees discover their spiritual gifts and maximize its benefits for ministry. The seminar on worship and fellowship will emphasize the importance of the unity of all believers and the benefits of sharing together in worship and fellowship. The church and her mission seminar will address the meaning and purpose of the church. The seminar on the philosophy of Adventist Youth Ministries (AYM) will cover an overview of the AYM—the reason for the ministry, the various levels, the pledge, law, understanding Adventurers and Pathfinders. The seminar on organizational procedures will deal with club organization, club staff and officers, club membership, annual achievement program, uniforms and flags, merit system, club finances and public relations. The seminar on policies, meetings and programming will acquaint mentees with church policies and procedures that relates to the AYM, general programming skills, social program features, crafts and hobbies, nature activities, camping skills, social development and spiritual witnessing. Finally, the basic Adventurer and Pathfinder staff training seminar will explore the necessary training and skills for leading Adventurers and Pathfinders.

Phase Three--On-the-field Training With Mentees

This phase will last for a period of one year--January 2015 through December 2015. Like Jesus, the approach here is to take mentees along in ministry--let them observe and learn from their mentor in actual ministry situations. Jesus knew that the best way to influence people for life is to be with them and afford them the opportunity to witness and discern principles of life in the natural setting of daily living than in a class setting. Young people learn better and develop skills in practical, real life situations which they consider relevant to their lives (Boyd, 2001; Fertman, 1999; Marais, Yang, & Farzanehkia, 2000).

The basic pattern of the project in 2015 will be more practical in nature. It will largely consist of on-the-field training with the mentees. There will be time for debriefing and feedback after every activity. Moreover, there will also be some moments for studying and teaching when necessary. After working with mentees on the field for one year (at this point, mentees ask lots of questions and begin to imitate their mentors), they will be entrusted with the responsibility to minister to others themselves.

Each experience of their ministry will be followed by a moment of debriefing. Here, the mentees share their experiences in the process of their ministry while the mentor simply listens (paying careful attention to their emotions--joy, enthusiasm, hope, fear, frustration et cetera). The process of listening helps the mentor to understand the feelings of the mentees and to be able to offer appropriate feedback, encouragement and effective retraining.

During this period, the quarterly and annual reports will be crucial (they will serve as the sole means of verification of the project and will reveal the objectively verifiable indicators of the project).

Phase Four–Mentees Ministering Alone Without Mentor

In this phase of the project (January 2016 through December 2016), the mentees will be ministering alone and meeting with their mentor for debriefing, feedback, and encouragement. The rationale of this method is in keeping with the model of Jesus who mentored His disciples by being with them and giving them the opportunity to learn by sending them out to minister alone (Matt 10:1-42; Like 9:1-6; 10:24).

From the commencement of this phase, the mentor begins to withdraw and let mentees do the work. Mentees take initiative of running the affairs of the department with minimal support and advice from the mentor.

As in the previous phase, each ministry experience is followed by a moment of debriefing, feedback, and encouragement.

Moreover, at the middle of this phase, the mentees would be encouraged to continue the mentoring process by initiating their own mentees and reproduce in them (their mentees) what they had learned in the mentoring process. They too will follow the same process and will be accountable to the conference mentoring committee.

Special Meetings With Mentees

Ministry does not happen from a vacuum, it emerges from the abundance or content of the spiritual life of the one ministering. Jesus puts it this way: “The good man out of the good treasure of his heart brings forth what is good; and the evil man out of the

evil treasure brings forth what is evil” Luke 6:45. We cannot give what we do not have. Jesus demonstrated this in His ministry to the Twelve (Mark 3:14-15; John 13:5; 17:6-26; 21:9-13).

Therefore, special time will be set-aside by the mentor and mentees to meet throughout the entire process, for the edification of the mentees as Jesus did (Mark 6:31; John 13-17).

During these meetings, the mentor takes the initiative and directs the focus of the discussions. It is advisable to create a relaxing and friendly atmosphere that will allow for vulnerability. Ask mentees about their day, week or month’s activities (Elmore, 2004, p. 208). Always remember that the spiritual growth of the mentees is the focus of the meeting and that they cannot be effective in ministry unless they are spiritually prepared to do so.

Monitoring and Assessment

The conference mentoring committee set up in February 2014 will be responsible for monitoring, collecting and evaluating all the mentoring activities. This committee will be given orientation on how to discharge its duties, including the collection and analysis of the monthly and quarterly and yearly documents that the researcher will design to facilitate the process.

Mentoring Resource Center

A mentoring resource center will be set up at a place (preferably the Conference Headquarters) where pastors and church members, especially the young people can easily visit to access relevant resources for mentoring. It will provide biblical materials,

relevant writings of Ellen G. White, current scholarly works on mentoring, and other helpful resources.

Summary and Conclusion

The thrust of this project has been to develop a mentoring program for equipping youth as leaders in Rivers Conference of Seventh-day Adventist church. The project is designed to last for three years. However, this does not imply that at the end of the third year all mentoring activities in the conference will cease, rather, it is a systematic manner of planning and implementation to provide an on-going sustainable means of monitoring and appraising a project. A logframe was developed to underscore the coherence within the framework—planned activities, outputs, purpose and goal of the project. The inclusion of a Gant chart is to further give a systematic flow of the activities that must be done, when they will be done, and how they will be done to fulfill the goal of the project.

The seminars and workshops are effective tools in enlightening the mind and preparing the mentees for the task of leadership. One year of awareness seminars and workshops is considered adequate by the researcher to provide basic knowledge for ministry.

Nevertheless, while the seminars and workshops are helpful, the field mentoring is a crucial part of this project because the researcher believes that Jesus' method remains the best—tested, tried and proven—to give the success.

Christian mentoring is first and foremost about Jesus Christ. He is the Author and Example for every Christian leader (Heb 12:1-2). Jesus' method of mentoring consisted of three elements or phases—the initiation, building and release. These three elements

when prayerfully and thoughtfully implemented as described in this project are adequate to equip the young people of Rivers Conference for the task of leadership.

In view of the deep-rooted tradition of respect for elders in African cultures (Nigeria inclusive), the mentoring model of Jesus Christ as adapted in this project is suitable for mentoring young people as leaders without offending the tradition since the older and more experienced adults are the ones to mentor the young people.

The mentoring model of leadership presented in this chapter will afford young people the privilege of gaining experience in leadership under the mentorship of the mature adults, thus, relieving the fear of failure on the part of the mature adults.

In essence, every activity in this chapter has contributed to the purpose of this project, namely, a mentoring program for equipping youth as leaders in Rivers conference. It will also contribute to the overall goal of increasing the participation of young people as leaders in Rivers Conference.

CHAPTER V

PROJECT IMPLEMENTATION STRATEGY, EXPECTED
OUTCOME, SUMMARY, CONCLUSION,
AND RECOMMENDATIONS

Introduction

In chapter four, a detail of the implementation strategy for a mentoring program to equip youth as leaders in Rivers Conference of Seventh-day Adventists, Nigeria has been presented. The goal of this chapter is to explain the project implementation strategy, discuss the anticipated outcomes, provide a summary of the project, and offer a conclusion to the research and any recommendation(s) emerging as a result of the project, for future considerations.

Project Implementation Strategy

The need for this project emanates from my personal experience of mentoring during the course of my 16 years of experience in the pastoral ministry. As a local church pastor, I have mentored some young people who hold key leadership positions in their various local churches and who are also instrumental in mentoring others. More so, when I served as a director in Rivers Conference, I also mentored young people who are active to this day in the work of the gospel ministry in Rivers Conference and beyond. Thus, I perceive a great potential in young people that is yet to be utilized. Some of the

ideas adopted (in addition to the research effort) in this project are a reflection of my personal walk with God and insights in mentoring over the years as a pastor.

The strategy for implementation of the Mentoring Program to Equip Youth as Leaders in Rivers Conference of Seventh-day Adventists is the Jesus' Model. This model has been chosen because of the outstanding and charismatic mentoring influence of Jesus Christ. His strategy is complete, perfect and without any room for improvement (1 Cor 3:11). Kreider nicely articulated this model in his book, *Authentic spiritual mentoring: Nurturing young believer toward spiritual maturity*. In this piece, he classified Jesus' mentoring model into three major categories: The initiation, the building, and the releasing (2008, p. 113). This project will follow this simple three-step approach to mentoring.

The project will consist of four major phases (besides two other subordinate components) Phase One, Awareness and Selection; Phase Two, Training Workshops; Phase Three, On the Field Training, Debriefing and Feedback; and Phase Four, New Mentoring Circles by Mentees. However, during the course of these phases, there will be on-going monitoring and assessment, in addition to regular meetings with the mentees.

Phase One will be an attempt to sensitize and inspire appreciation and support for mentoring young people in Rivers Conference. It will commence with informal enlightenment of the Conference administrators (president, secretary, treasurer) on the importance and potential of mentoring the young people and enlisting the support of the conference administrators for the project. After gaining the support of the Conference administrators, a formal letter of application for approval of the project will be sent to

Rivers Conference executive committee alongside supporting documents to provide a synopsis of the project to the conference executive committee.

After securing the approval of the Rivers Conference executive committee for the project, there will be series of enlightenment seminars/workshops for departmental directors, local church pastors, and the young people respectively. Moreover, toward the end of phase one, four young people will be chosen as mentees to be equipped as leaders for the Rivers Conference Youth Department.

Phase Two will basically be the training period for the selected mentees. This is the most pedagogical aspect of the project. It will entail exposure to relevant information and knowledge about the gospel ministry and the youth ministries department. Mentees will have opportunity to ask all their questions and receive helpful, practical, and biblical answers. For those who may not be learned (literate) enough for the pedagogic nature of this phase, oral means of instruction is also acceptable and equally valid. Time will also be deliberately set aside for such manner of instruction.

Phase Three is the action phase or better put, the heart of the project. This is the time when mentees are taken along in real ministry situation. They will have the privilege of observing their mentor for a while and then they will have to directly conduct ministry for themselves. After every ministry experience, the mentor will provide opportunity for debriefing and feedback and offer encouragement, advice, support, appraisal, and inspiration for future ministry opportunities.

Phase Four, which will last for about six months, is intended to observe and support mentees as they commence new mentoring relationships with other people. This phase is an intentional approach to sustain the mentoring process.

Beginning from phase two and especially in phase three of the project, there will be regular special meetings with the mentees for the purpose of their edification. These meetings will serve as spiritual renewal process and continuous preparation for the ministry.

There will also be on-going process of monitoring and assessment by the conference mentoring committee throughout the duration of the project.

Nevertheless, for the purpose of obtaining the best possible result, a Logical Framework has also been incorporated into the project for effective analysis and planning; to ensure a logical articulation, design, implementation and evaluation of the project (Ahmad, 2010, pp. 5-6). The Logical Framework will facilitate the project by providing an intervention logic that will aid in keeping the project on focus from start to finish (2010, p. 26). Moreover, a Gantt Chart has also been included to systematically show the schedule and order of activities throughout the entire project.

Expected Outcomes

Rivers Conference of Seventh-day Adventists cannot expect to be as effective and efficient as it ought to, without involving its young people who comprise about 60% of its membership. White speaking on the potential of young people as earlier stated comments:

With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come—the end of suffering and sorrow and sin! (1942, p. 271)

No doubt, Rivers Conference needs the vigor of its young people to do exploit for the kingdom of God within its territory. These young people deserve the best possible

training to be fitted as laborers for the kingdom of God. It is this need that makes mentoring a necessary process for equipping the young people of Rivers Conference.

One of the expectations of this project is the eradication of the reluctance of incorporating young people as leaders in Rivers Conference for fear of their immaturity and incompetence. It is expected that the mentoring approach adopted in this project will help adults to build a relationship of trust and friendship as they mentor the young people.

At the end of this project, it is also expected that the number of young people in leadership position in Rivers Conference of Seventh-day Adventists would have grown by at least 15% higher than when the project commenced.

Summary and Conclusion

“Young people are capable of greatness beyond most adult expectation” (Leifer & McLarney, 1997, p. 4). What they need is the opportunity and appropriate motivation to maximize their God-given abilities. The need for leaders is obvious everywhere—in governments, schools, business management, religious organization (Bolt, 1996, p. 168) No doubt, leaders are crucial in fulfilling the great commission of proclaiming the gospel (Matt 28:19-20). Barna puts it this way: “In this time of unprecedented opportunity and plentiful resources, the church is actually losing influence. The primary reason is the lack of leadership. Nothing is more important than leadership” (1997, p. 18). Yet, such leaders must necessarily embrace the youths, if it must succeed at optimal level. A UNICEF report reveals thus:

Young people make up more than half the world’s population. They are speaking out and taking active leadership roles throughout society to ensure children play a central role in building a world truly fit for children. (2002)

The need for young people to be integrated as leaders is not unique to Rivers Conference of Seventh-day Adventist, it is a global issue and perhaps it is time to equip the young people because whether the adults like or not, young people are rising and taking up roles as leaders.

A striking irony about the situation in Rivers Conference of Seventh-day Adventist, Nigeria (which may also be common to other situations) is that while the young people are denied opportunities to lead, they are expected to be experienced leaders by the time they attain adulthood. The question yet to be answered then is: From where and how will they acquire that experience? Moreover, one wonders how and what kind of success is anticipated when a significant proportion of the constituency membership (about sixty percent) is marginalized because they are young. The reality is that the effectiveness and efficiency of the entity is already compromised beyond half of its potential.

Jesus' model of equipping leaders embraced people of all ages: "And Jesus said to them, "Yes; have you never read, 'Out of the mouth of infants and nursing babies you have prepared praise for Yourself?'" (Matt 21:16). The Bible speaks of the strength, courage and leadership abilities of young people (Eccl 12:1; 1 John 2:14). As extensively discussed in chapter two, the Jesus' movement was essentially a young people's movement. Interestingly, Jesus Himself lived and ministered as a young man. The theology of leadership as can be inferred from Scripture accommodates active participation of young people in every aspect of the gospel ministry. It is God who calls or chooses leaders whether young or old. The biblical account is saturated with examples of young leaders who accomplished so much to the glory of God and the blessings of His

people (those whom they lead). Moreover, if God has used many young in the past and present, then there is no legitimate reason to exclude young people, rather, they should be integrated and encouraged so that they might put their God-given talents and spiritual gifts to the service of their Master.

Interestingly enough, the history of the Seventh-day Adventist church reveals the vital role and potential of young people. In fact, the movement itself started with majority of young people pioneer-leaders as discussed in chapter two. These young people endured untold hardship but did not give up. Instead, they remained faithful to God, carrying forth the good news of the gospel to every corner, despite the ridicule and shame.

The adults are not excluded, there is room for everyone and work for them to do also (Num 11:16; Deut 5:23; John 1:12; Acts 6:3). Nevertheless, Rivers Conference of Seventh-day Adventists surely needs the contribution of its young people to fulfill its gospel commission effectively within its domain. And perhaps adults in Rivers Conference need to be reminded that “Youths are just new adults and adults are just old youths” (Leifer & McLarney, 1997, p. 60). Cooperation and understanding is all that is needed. Moreover, holding on to old concepts often prevents us from experiencing the value of diversity and the difference it can make in a leadership process (Fleming, 2004, p. 11).

The mentoring program presented in chapter four is primarily designed for mentoring young people as leaders in the Rivers Conference youth department. However, the program can also be adapted for mentoring in other departments, districts, and local churches. Some forms have been provided in the appendix for reporting

mentoring activities in these other situations/levels of the church's administrative structures.

Mentoring is an effective way of equipping young people as leaders since it has the potential of facilitating empowering emerging leaders, enhancing accountability, and reducing the risk of failure (Stanley & Clinton, 1992, p. 12). It advances a relationship in which a younger, less experienced or skilled person is trained and empowered by an older, more experienced or skilled person (Hersey & Blanchard, 1988, p. 170).

The theology of mentoring is rooted in creation and redemption. God modeled mentoring in the Garden of Eden with Adam and Eve as His mentees. Furthermore, the plan of redemption as revealed through the incarnation of Jesus Christ is another means by which God mentored the human race in and through the ministry of Jesus Christ. The purpose of the incarnation or the results of the gospel cannot be made manifest without mentoring. The gospel commission is a commission to mentor other people by assisting them to discover Christ as their Lord and Savior, maintain a relationship with Him, and releasing them to also reproduce themselves in others. Moreover, God also structured the family as a mentoring ground for children, with parents as the mentors.

Mentoring is especially adaptable to the Rivers Conference situation in which the adults are generally afraid of entrusting the younger generation with leadership responsibility for fear of failure due to inexperience. The issue is moot because mentoring provides a situation where the mentee learns from the mentor and operates under the guidance of the mentor until such a time when the mentor discerns that the mentee is capable of working on his or her own.

No organization will last the test of time without effective leadership.

Interestingly, there is dire need for leaders in the Christian church, including Rivers Conference of Seventh-day Adventist, Nigeria.

The mentoring model presented in chapter four is an adaptation of Jesus' model which has stood the test of time through the ages. It was divided into four phases for the purpose of clarity. It is expected when implemented that; it will positively impact the dynamics of leadership in Rivers Conference by empowering young people for service.

In the light of the need for leaders (especially young, vibrant, energetic leaders), the benefits of mentoring and its adaptability to the primary context of this project, a mentoring program to equip youths as leaders in Rivers Conference of Seventh-day Adventist, Nigeria is indispensable.

Recommendations

It has been said that “success without a successor is failure” (Elmore, 2004, p. 95). This statement is a truism that is self-evident—logical and practical. Any society or organization (even a church) without a hope for the future is destined for extinction. Therefore, the following recommendations are worthy of contemplation and necessary action to ensure the future of the church in Rivers Conference.

First, mentoring should be an on-going activity at every level of the church (Conference, Districts and Local Churches). Jesus Christ set forth the example for us to follow when He called His disciples: “Follow me and I will make you fishers of men.” We are called to be mentored and to mentor others in turn. Therefore, as long as we remain disciples (the chosen ones of Christ), mentoring is an imperative, for it

encapsulates the essence of the gospel commission passed on to all followers of Jesus Christ (Matt 28:19-20).

Second, a mentoring committee to monitor the mentoring activities in the Local Churches should be constituted in every district. This committee will liaise between the Conference mentoring committee and the local churches. It shall also be responsible to collect reports from the local churches mentoring committees and report same to the conference mentoring committee.

Third, every local church should also establish a mentoring committee that will directly oversee the mentoring activities in a given local church. This committee will operate at the grass root level to support, encourage, train and facilitate mentoring activities of the church and report to the district mentoring committee as required.

Fourth, the mentoring process should not be loaded with intellectual or pedagogical activities. Instead, it should be simple and practical as much as possible, so that even illiterate and semi-illiterate church members will be comfortable in participating. The example of Christ who called fishermen and trained them for ministry remains a model to follow in this way (Matt 4:18-25).

Fifth, nobody is to be left out of the mentoring process, it is either they are mentoring or being mentored – there is room for all. Those who feel inadequate to mentor others (as there will most likely be in every church) should not be excused from the process; rather, they should be mentored until such a time when they too can in turn mentor others.

Sixth, it would be helpful and motivating to annually celebrate the privilege of mentoring as a Conference. Such a moment would be used to reflect on the result of the

mentoring activities in Rivers Conference during the past calendar year and the prospect for the new calendar year. Inspiring mentoring experiences from local churches could be collected and shared as a means of motivation for others. The importance and need for mentoring would be reiterated via seminars and workshops and personal testimonies. Current and valuable resources on mentoring will be introduced to the church members and other matters of concern deliberated upon.

APPENDIX A

MY SPIRITUAL FOUNDATION FOR MINISTRY

Family background

I was born on August 26, 1971 to Mr. Clifford Ojenike Elems and Mrs. Jerinah Nwaotube Elems in Obagi, Rivers State, Nigeria as the fourth child of the nine children born in the home. My mother was not an Adventist at the time of her marriage to my father. However, she embraced the Adventist faith by the influence of my father and the extended family members who are Adventists in good and regular standing. Interestingly enough, my father was already a backslidden Adventist at the time of my birth but never prevented my mother from taking us to the church. I was dedicated in the church and have spent all my life to date as an Adventist.

Call to Ministry

My call to ministry began early in my childhood as a personal and intimate relationship with God, but became more vivid in the second half of the 1980s. At first, my thought was to be well-established, prosperous, outstanding in my dream-career (medicine), and to support the church financially. However, in 1990, I had a dream in which I found myself preaching to a very large audience and could not discern what it meant, nor did I give any particular attention to it. Strangely, not too long from then I began to receive compliments from church members and friends on how good a pastor I could be and those compliments were very disturbing to me since I already had my mind fixed on becoming a medical doctor. Nevertheless, it gradually became more perturbing

as I began to receive such compliments even from people who never knew me and in some cases even when I had not even spoken a word. On some occasions, I had to take critical look at myself in the mirror to see if there was anything about my appearance that make people call me a pastor and to this day, I am yet to see any trace.

On one occasion, after a long struggle against God's will to have me in ministry, I heard an audible voice from the sky which questioned my reluctance to accepting the call. On another occasion, after I had decided to accept the call and was struggling with the fear of what might be my father's reaction and my inadequacy to confront the outcome; God showed me a trance on way home at about twilight in which I found myself enclosed in a cyst and was battling to break through in vain, until it suddenly vanished. As I pondered on its meaning, it dawned on me that I had to break loose from the fear of parental reaction and heed the call of God. At that point, I decided to take my stand for God at whatever price and immediately I felt God's support and peace within.

First Seminary Journey

After long striving with the Holy Spirit, I finally surrendered; abandoned my admission into the medical school and left for seminary at Babcock University (then Adventist Seminary of West Africa), a decision that made many people think I was out of my mind (abandoning a "lucrative career" for another that had so little returns, barely enough to meet basic needs). Although I appeared foolish in the eyes of many people, I was convinced beyond any trace of doubt as Briner and Pritchard (1997, p. 9) postulate that "God has a call on our *entire* lives, including our careers." God deserves all or nothing at all. This decision severed with relationship with my parents, especially my dad. In fact, he disowned me and warned me never to return home anymore, if I chose to

go to the seminary and which I did. Therefore, I left for the seminary at my expense, with no financial plan. This was to constitute the first test of my calling. I challenged God to provide the finances for my seminary studies if He really called me to be His servant. I remember walking into the office of the students' financial controller to get my financial clearance for registration (final stage of the registration process) and was asked to provide my receipt of payment but I told him I had none. He repeated himself again, perhaps taking for granted that I did not get him clear the first time, but I still repeated myself, sir, 'I have no receipt.' He adjusted himself and was beginning to feel upset, "gentleman" he said with a gradually increasing voice, "may I have your receipt of payment?" And again I responded, sir, 'I have none.' He seemed confused and speechless for a brief moment; and then he continued, "so why did you come here if you have no money?" And I politely responded, 'because I believe God will provide' and he said, "young man I can't help you, leave my office." Frankly speaking, I left that office confused and depressed, for I had thought in my mind that since God was the one who initiated the call, He will surely handle everything and in fact, I had expected a miracle when I said I believe God will provide, but there was none; God had another plan. So I left disappointed but decided never to return home or go to the medical school.

Therefore, I decided to work full-time on campus for a year to raise some money for my schooling expenses and commence schooling the next year. However, after two weeks of work, the Spirit impressed on me that God brought me all the way (about 380 miles from home) to be in school and not into full-time work. And so I went back to the financially controller and this time, God gave me favor and I was financially cleared without a penny at hand and on the condition that my bills would be settled in full in six weeks. I signed

the undertaking not sure of how or from where the money would come. And surely, God remained faithful to His words – by the sixth week into the quarter, God impressed upon one of His servants who provided not only more than enough for that semester, but also a full scholarship (all school fees, boarding, books and even pocket money) that would last throughout my seminary studies.

Interestingly, God reconciled me with my father, mother, siblings, extended family and friends less in than a year. And God has never to date failed in supplying all of my needs according to His great riches through the merits of Jesus Christ.

Pastoral Ministry

My journey in the pastoral ministry began on September 1, 1996 (after I graduated with B.A. Theology) when I was employed as a pastor by the Rivers Conference of Seventh-day Adventist in Nigeria. Upon my employment I was deployed to serve in Abua District as the district leader (internship waived, a unique experience) with twelve churches under my jurisdiction. To the glory of God, in the space of eighteen months (the period of my service in Abua District), two churches were planted in addition to the already existing twelve churches. There arose a need in one of the key districts in the conference and I was chosen to fill the need, hence my transfer from Abua District to Rumuokwursi District where I had to oversee eight churches and within the ten months of my service in that district, one church was planted. After ten months of service, I was transferred from Rumuokwursi to Choba District where I had to care for nine churches. I served in Choba District for about two years and six months and planted two churches. Next, I was transferred to Bodo District where I had to oversee six churches and served there for eight months and planted one church. In January 2002, I

was elected to serve as Rivers Conference Youth Director until January 2005. At another Conference constituency session held in January 2005, I was elected to serve as the Conference Global Mission and Evangelism Director, an office I held until my coming to the United States for studies. To the glory of God, I have held over 30 evangelistic campaigns and have baptized over 1500 souls. I was ordained into the full ecclesiastical right of Seventh-day Adventist Church on January 19, 2002.

My Second Seminary Journey

My second seminary journey began on September 15, 2005 when I arrived on the campus of Andrews University to commence the Master of Divinity program on self-sponsorship. I completed the Master of Divinity degree in 2009 and was admitted into the PhD systematic theology program from September 2009 to September 2011 when I enrolled into the Doctor of Ministry degree program by circumstances which I perceive to be divinely influenced. So far, on my second seminary journey, I have seen God at work in my personal life, in the lives of my family members, and our finances. I know there are yet many battles and victories ahead because God is not yet done with me.

Temperament

My MBTI test result indicates that I belong to the personality type designated as ESFJ. This implies that like ESFJs, I am caring, sociable, and people-oriented with a strong drive to achieve harmony in my relationships with others. It also indicates a sense of fulfilment by helping others and getting things organized and done. ESFJs carry along aura of warmth and friendliness which probably account for their having lots of friends. They perceive helping people as the greatest good in life and therefore, they often seek to help and nurture other people. However, because of their strong value for relationships,

ESFJs shy away from confrontations since it is capable of creating bad feelings. As a result of their warmth, passion, and helpfulness, ESFJ easily win the cooperation of others and get things accomplished. They are reliable and responsibly because they take their jobs seriously. They strive to stay on target and do what do needs to be done to accomplish a task. They are traditionalists who value and protect traditions (Keirsey & Bates, 1984, pp. 39-47, 192-194).

Nevertheless, ESFJs can become too emotional. They have a tendency to become too sensitive and pessimistic. They can be too sensitive and easily hurt by comments made by other people. ESFJ easily lean toward being too critical of themselves and other people (Ibid).

The ESFJ is descriptive of my personality to a great extent and I believe God is able and is already using a weak vessel like me to accomplish His divine purposes on earth, wherever He places me.

Personal and Spiritual Needs

In the book *Margin: Restoring emotional, physical, financial, and time reserves to overloaded lives* Richard A. Swenson takes on a prominent challenge to spirituality in the twenty-first century—marginless living. And who can really be free from the tyranny of marginlessness? I often feel a need for the peace that comes from the absence of any form of worry or satisfaction that all is well by faith even in the face of real trouble. It is easy to quickly race to the first section of John 16:33 and be comfortable in marginless living. While Jesus in the text spoke of the tribulation His followers will necessarily encounter by reason of being His disciples, He also ended the statement with a sure promise of victory pre-guaranteed for all His followers.

However, Swenson's concerns in his book are those troubles, pains and unnecessary sufferings which we consciously and unconsciously inflict on ourselves due to the absence of margin in our lives. Pain can be reduced, "progress" whatever it is understood to be need to be reevaluated, if our goal is to maintain a life within margin. And indeed who really desires a marginless life (living debt, anxiety, hurry, pain and suffering of all sorts)? Yet, we are cut-up in it and often seem helpless. Perhaps the problem lies in misplaced priority. What really matters in life? What does God really require of me? Am I investing the best of my time, talent, treasure, and body in that which is of supreme value before God? These questions demand honest answers and should compel any sincere Christian to reevaluate his or her priority. And come to think of it, is God impressed in any by those things (wealth, power, education, fame and so on) we value which lead us to marginless and stressful living? Surely God is not and this is already revealed in Scripture and obvious to any Christian who is biblically informed (Swenson, 2000, pp. 13-102).

I do not claim to be totally in margin, at least not in every aspect of my life. However, I am daily making effort to achieve the fullness of God's plan for my life, namely to live a life totally within margin in all the dimensions (spiritually, physically, mentally, and socially) of life.

My Concept of Leadership

Simply put, I perceive leadership as a continual daily endeavor to emulate Jesus Christ—His life, His teachings and persuading others to do likewise. Any leadership that runs contrary to any aspect of Jesus' life and teaching is definitely irrelevant to the same extent. In the words of Joel Comiskey (as rendered in his book *Leadership Explosion*:

Multiplying Cell Group Leaders to Reap the Harvest, a leader is one who possesses “God-given capacity to *influence* a specific group of God’s people toward God’s purposes for the group.” (Comisky, 2000, p. 17). It follows then that a true leader follows the agenda of God for His people. Nevertheless, as with Christ (John 17), such a leader must be rooted in a deep personal connection with God, Malphurs reiterates: “At the very core of the Christian leader’s life is his or her personal conversion” (2003, p. 15). The first assignment of any leader is to lead his or herself. The leader must first experience the salvation of God in order to be better fitted to lead others into same experience. A true leader is one who has personally experienced the love of God will naturally love his or her followers, associates with them without any discrimination, sympathize with human condition, and minister to human needs.

APENDIX B

ACCOUNT OF MY PERSONAL EXPERIENCE AS A MENTOR

As a Local Church/District Pastor

I served as a local church pastor and district pastor (1996-2001) and had the privilege of mentoring a lot of church members both formally and informally. In my first parish as a local church pastor, I lived with two young men. It was an informal mentoring relationship on daily basis—we ate together and hung out together. I was often available to answer their questions about life and the Scriptures; we prepared meals together, worked together in my garden, went together on pastoral visits and so on. It was simply a mentoring relationship on daily basis. Those young men are today active lay leaders in the church.

I mentored another young man in my third parish. This young man was ejected from home by his uncle for accepting the Advent message after a three weeks evangelistic campaign held in the church. Living in a six-bedroom home at that time, I offered him a room to be with me. Again, this was more like an informal mentoring relationship. I treated him as member of my family (at this point I was married with two children). We ate together, discussed biblical issues, and other issues of life in general. On some occasions, I took him along with me on pastoral visits and sometimes shared the joys and challenges of the ministry with him. I also involved him in my evangelistic campaigns and some church leadership matters. Although I never at any point talked him into joining the ministry, I often prayed for him that God would lead him to make the best

decision about his career. It was pleasant surprise to me on one occasion when he informed me of his intention to join the full-time pastoral ministry. I was elated and encouraged him as much as it was within my ability. At the appointed time, he proceeded to Babcock University where he graduated with a Bachelor of Arts degree in theology and serves as a pastor in the Rivers Conference of Seventh-day Adventist church, Nigeria this day and was ordained into full ecclesiastical right of the Seventh-day Adventist church in 2012.

As a Conference Director

In January 2002, I was elected to serve as the Youth/Chaplaincy/Education director of Rivers Conference in Nigeria. On assuming this responsibility, I felt the need to share the responsibility with some young people whom I could mentor in the process. I chose three young men to serve as associate directors with the approved conference executive committee. As my associates, I involved them in every aspect of the job and often traveled with them on my field visits and training workshops and seminars. After working with me for about a year, I began to delegate some aspects of the training and seminars to them. They were trained in virtually every aspect of the job in so much that even in my absence my department functioned as usual. In fact, on one occasion, when I returned to the office from an emergency leave of absence, the conference executive secretary called me to his office and said, “the way you are delegating power to these your associates, I see them remove you from office someday.” I simply smiled and told him it did not matter to me who was in power and that I would be fulfilled to see one of these my associates take over from me. He felt threatened to lose power, but I sensed it as a sign of success to be succeeded by a protégé. Four years later, one of those my

associates was called to serve as the youth director for another conference (an office he holds to this moment) and early in 2013, another of my three mentees was elected to serve as youth director for Rivers Conference.

After completing my term as youth/chaplaincy/education director, I was elected to serve as global mission and evangelism director. Immediately, I went into action and constituted an evangelism team. Moreover, I recruited some lay members from one of my previous local parish who worked closely with me on evangelistic matters to be part of the team. Although my service in that department was short-lived by coming to Seventh-day Adventist theological Seminary, Andrews University for further studies, God still used the limited time (six months) to impact some lives in the evangelism team. Today, some of them serve as Bible workers and lay-evangelists in the churches.

My personal mentoring experiences are additional evidence of the effective of Jesus' model of mentorship. When mentors involve their mentees as associates in the leadership process, the mentees catch not only the theory of leadership, but also the spirit. They desire to be like their mentor and imitate their mentor by observation in many ways which the mentor may not have ordinarily taught in a classroom setting. In this manner, the values of leadership are internalized and personalized.

APPENDIX C

GANTT CHARTS

Gantt Chart for Year 1 (January 2014 – December 2014)

Activities	Months of Year 1											
	1	2	3	4	5	6	7	8	9	10	11	12
Output 1: Awareness/Selection Process												
1.1 RC Executive Committee Action												
1.2 Pastors' Awareness Seminar												
1.3 Youth Awareness Seminar												
1.4 RC Mentoring Committee												
1.5 Youth Leaders Seminar												
1.6 Four Young People Selected												
Output 2: Training Workshops												
2.1 Who is a Christian?												
2.2 Biblical models of leadership												
2.3 Jesus Our Example												
2.4 The Value of Scripture												
2.5 The Importance of Prayer												
2.6 Holy Spirit and His Work												
2.7 Spiritual Gifts and Ministry												
2.8 Conduct Spiritual Gifts Inventory												
2.9 Worship and Fellowship												
3.0 The Church and Her Mission												
3.1 The Philosophy of AYM												
3.2 Organizational Procedures												
3.3 Meetings and Programing												
3.4 Basic Pathfinder Staff Training												

Output 3: Develop Mentoring Resources												
1. God's Plan for Mentoring												
2. Biblical Models of Mentoring												
3. Develop Bible Study on Youth Leaders												
4. Develop monitoring and evaluation standards												
5. Compilation of Ellen White's writings on Mentoring and Youth as leaders												
Output 4: Feedback and debriefing												
Listen to mentees perceptions												
Provide encouragement and support												
Output 5: Monitoring and evaluation												
Monitoring												
5.1 Quarterly reports collected												
5.2 Annual report summaries												
Evaluation												
5.3 Internal midterm evaluation												
5.4 External midterm evaluation												

Key: Black = Awareness/Orientation process; Yellow = Seminars/Workshops; Red = Resource & Forms

Gantt Chart for Year 2 (January 2015 – December 2015)

Activities	Months of the Year													
	1	2	3	4	5	6	7	8	9	10	11	12	A	B
Output 1: AYM Activities														
1.1 AYM Awareness Promotions														
1.2 Conf. AYM Council Meeting														
1.3 Local Church Monthly Report														
1.4 Basic Staff Training														
1.5 Pathfinder Camporee														
1.6 Senior Youth Congress														
1.7 Investiture Ceremony														
1.8 Adventurer Day Camp-out														
1.9 Master Guide training														
Output 2: Feedback and Debriefing														
2.1 Listen to mentees perceptions														
2.2 Provide encouragement and support														
Output 3: Monitoring and Evaluation														
3.1 Monthly Reports Collected														
5.1 Quarterly reports collected														
5.2 Annual report summaries Evaluation														
5.3 Internal midterm evaluation														
5.4 External midterm evaluation														

Key: A= Mentor; B = Mentees; Green = Year Two Activities

Gantt Chart for Year 1 (January 2016 – December 2016)

Activities	Months of the Year													
	1	2	3	4	5	6	7	8	9	10	11	13	A	B
Output 1: AYM Activities														
1.1 AYM Awareness Promotions	■	■	■	■	■	■	■	■	■	■	■	■		■
1.2 Conf. AYM Council Meeting	■	■	■	■	■	■	■	■	■	■	■	■		■
1.3 Local Church Monthly Report	■	■	■	■	■	■	■	■	■	■	■	■		■
1.4 Basic Staff Training	■	■	■											■
1.5 Pathfinder Camporee						■								■
1.6 Senior Youth Congress								■						■
1.7 Investiture Ceremony							■	■	■	■	■	■		■
1.8 Adventurer Day Camp-out							■							■
1.9 Master Guide training	■	■	■	■	■	■	■	■	■	■	■	■		■
Output 2: Feedback and Debriefing														
2.1 Listen to mentees perceptions	■	■	■	■	■	■	■	■	■	■	■	■	■	
2.2 Provide encouragement and support	■	■	■	■	■	■	■	■	■	■	■	■	■	
2.3 Mentees commence another mentoring circle								■	■	■	■	■	■	■
Output 3: Monitoring and Evaluation														
3.1 Monthly Reports Collected	■	■	■	■	■	■	■	■	■	■	■	■		■
5.1 Quarterly reports collected			■			■			■			■		■
5.2 Annual report summaries Evaluation												■		■
5.3 Internal midterm evaluation						■	■							■
5.4 External midterm evaluation						■	■							■

Key: A= Mentor; B = Mentees; blue = Year Three Activities

APPENDIX D

WORKSHOPS/SEMINARS SUMMARY OUTLINE

This section contains a summary outline of the series of seminars/workshops for this project. Each seminar/workshop is a condensed series. To facilitate access to these seminars/workshop, an outline of this appendix has been provided in the next page.

Outline of Appendix D

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Who is a Christian?

Objective: to enable mentees understand that they are first and foremost Christians

(disciples of Jesus Christ), called to project Christ-likeness to the world through a life of total devotion to Jesus Christ in thought, word and action.

- I. The nature of all Humans
 1. Every seed of Adam's generation from Cain to last soul that will be born shares in the nature of sin.
 2. No one is righteous (Rom 3:10, 23).
 3. No human being can save his or herself (Eph 2:8-9).
 4. We are all helpless in our effort for redemption
 5. The best of human effort is filthy before God .
- II. Redemption through Christ
 1. There can no salvation or forgiveness of sin without the shedding of blood.
 2. There is only one means instituted by God for the salvation of the human race.
 3. Jesus is the only divinely instituted means of salvation
 4. Everyone welcome to experience Salvation in Christ; no is too sinful to be accepted.
- III. Victorious Christian living
 1. Although we inherited sinful nature and by our choices also commit sin, we can live victorious life through the grace Jesus Christ.
 2. The Holy Spirit is our helper who will empower us to live righteously according to the will of God.
 3. As we study and meditate on the word of God, the Holy Spirit empowers us through the word and rouses our faith in God.
 4. When we pray, the Holy Spirit assures us of God's faithfulness to answer our prayers and also intercedes for us in our times of need.
 5. We also experience divine victory by engaging in acts of service to fellow beings such as sharing our faith in Christ with others, doing works of charity, utilizing our spiritual gifts .

Outcome: It is anticipated that at the end of this workshop mentees will understand what it means to be a Christian and devote themselves entirely to Christ in a loving spiritual relationship that will also be evident in their daily interaction with fellow beings.

Biblical Models of Leadership

Objective: to explore some biblical models of leadership in the Bible so that mentees may learn from the various models by which God's people have been led through the ages.

I. Leadership Models in the OT

1. Eden Model: Adam as a leader. Leadership began in the garden of Eden with Adam as the first leader along with Eve his helpmeet.
2. Patriarchal Model: Noah, Abraham, Isaac, Jacob. The leadership models of the patriarchal period differ extensive from that of Adam in the Garden of Eden and was largely centered around their immediate families.
3. Theocracy: Moses, Joshua, the Judges. The period of theocracy beginning with Moses opened a unique system of leadership in which God led His people through individuals who regularly consulted with Him for instruction on their leadership matters.
4. Kingship: Saul, David, Solomon etc. After the children of Israel got fed-up with theocracy, they longed to be like their surrounding nations and therefore, demanded for a king which resulted in another kind of leadership model in Israel.

II. Leadership Models in the NT

There are essentially two models of leadership: Jesus' model and those of the Apostles.

1. Jesus' Model. The leadership example of Jesus with disciples, especially the Twelve
2. Apostolic Models. While the basic principles of the leadership styles of the Apostle were fashioned after their Master Jesus Christ, their application of these principles resulted in some slight variations that call for particular attention.

Outcome: mentees will know the principles of biblical leadership and be able to distinguish between biblical and unbiblical practices in leadership.

Jesus Our Example

Objective: to explore the life and ministry of Jesus Christ the Greatest Leader and author of the Christian faith, so that mentees would learn valuable principles and lessons from Him.

- I. His Example of Total Devotion
The life and ministry of Jesus Christ was loaded with evidences of absolute commitment to the will of His Father in heaven
 1. He subjected Himself to the fulfillment of God's will (Matt 3:13-15)
 2. He devoted Himself to prayer and fasting before commencing His earthly ministry (Matt 4:1-25; Luke 4:1-44)
 3. He submitted to His Father's will against His Human desire (Matt 26:39-42)
- II. His Example of Humility
 1. Although He was God, He fully became human being and was subjected to all human experiences (John 1:1-3, 14; Gal 4:4)
 2. He called us His brothers, sisters, and Children (Mark 3:31-35; Heb 2:11-13)
 3. Human subjected Himself to human authority (Luke 20:20-25; Matt 22:15-22)
 4. He died on the cross (Phil 2:5-8)
- III. His Example of Leadership
 1. He always sought to do the will of Father in heaven (John 8:29;14:31)
 2. He lived an exemplary life for His disciples to follow (Heb 12:2; John 14:31; 17:6-8)
 3. He devoted His life to growing His mentees (John 17:6-26)
 4. He delegated power and responsibilities (John 4:1-2; Matt 10:1-42)
 5. He led by example in serving His disciples (John 13:12-13)
 6. He was sensitive to people's need (Matt 15:32-38)

Outcome: mentees will develop personal relationships with Jesus Christ and turn to Him for example to follow and help in time of need as the Chief Mentor.

The Value of Scripture

Objective: to help mentees appreciate the value of the word of God for their spiritual development and to discover the unlimited resource of power and privileges that abound for them in the word.

- I. Origin of Scripture
 1. All of Scripture is God's message to the human race, inspired by the power of the Holy Spirit working through holy people of God who wrote as they were inspired (2 Tim 3:16; 2 Pet 1:21; Neh 9:30).
 2. The Bible writers were simply agent or avenues by which God communicated His divine purposes to the human family.
 3. The Scriptures are holy because they are the will of a just and holy God (Rom 1:2; 2 Tim 2:15).
 4. The unity of the grand message of the Bible is a testimony to its singular origin (God), despite the use of several human beings to communicate it.
- II. Authority of Scripture
 1. The Scripture is God's ordained means by which His people will thrive spiritually (Matt 4:4).
 2. The Scripture is pure and shields those who put their trust in God (Prov 30:5).
 3. The Scripture is the infallible norm for discerning falsehood (Isa 8:20).
- III. How to Understand the Scripture
 1. The Scripture is about Jesus (He was the awaited Redeemer in the OT and revealed Messiah of the NT) and so understand the Scripture, we need to have a relationship with Christ (John 5:39; 14:6; 17:3)
 2. We need the help of the Holy Spirit to understand the word of God (John 14:16).
 3. The Bible is the revelation of God's for humanity, demonstrated by the supreme sacrifice of Jesus Christ on Calvary.
- IV. Power of the Scripture
 1. The word of God is sharper than a two-edged sword and cut through any barrier (Heb 4:12).
 2. The wise is able to make us wise (2 Tim 3:15)
 3. The Scripture is profitable as norm for Christian living (2 Tim 3:17).
 4. The Scripture is able to brighten the paths of our lives (Ps 119:105).

Outcome: mentees will develop love for the word of God and cultivate the habit of regularly spending in studying and meditating on the word of God.

The Importance of Prayer

Objective: to help mentees understand that prayer is fundamental to success in the Christian life and ministry as demonstrated by our Lord Jesus Christ during the course of His earthly life and ministry.

- I. The Necessity of Prayer (Matt 26:39ff; Mark 13:37; 1 Pet 4:7)
 1. God is very eager to hear us pray to Him (Matt 7:11).
 2. We can walk alone in this sin-infested world; we need God to help us.
 3. The devil knows his time is short and he is all out to steal, kill, and destroy (John 10:10; Rev 12:12).
- II. The Holy Spirit's Aid
 1. The Holy is our helper when we are overwhelmed and do not know what to pray about (Rom 8:26).
 2. He will teach us how to pray (John 14:26).
 3. He will rouse our faith in the word of God and help us stand.
- III. How Should We Pray?
 1. Jesus taught us pray without calling for attention of fellow human being to receive their praise (Matt 6:1-6).
 2. Express yourself before God, vain repetition (Matt 6:7; 7:7-8).
 3. Approach the Father in the name of Jesus Christ (John 14:13-14).
- IV. Submitting to God's Will in Prayer
 1. Jesus' example of submitting to His Father's will in Gethsemane is a living example for us to follow (Matt 26:39-42).
 2. There is wisdom in letting God have His way in our lives because God is wiser than we are and knows what is best for us.
 3. God loves us more than we love ourselves (John 15:13; 2 Cor 5:19).
- V. Conditions for Receiving Answers to Prayers
 1. Confess your sins to God and be free from iniquity (Isa 59:1-2).
 2. We have to ask in order to receive (Matt 7:7-8).
 3. We must learn to forgive to those who sin against us (Matt 6:14-15).
 4. We must ask in faith (James 1:6-7).
- VI. Time and Frequency of Prayer
 1. Prayer in appropriate anytime (Eph 6:18; 1 Thess 5:17; Ps 145:2).
 2. The Bible encourages prayers as much as possible, even prayer without ceasing (1 Thess 5:17)

Outcome: mentees will commit themselves to prayerful lifestyle by daily seeking God for direction in their life and ministry and also influence those around to adopt prayerful lifestyle.

Holy Spirit and His Work

Objective: to enable mentees understand that the Holy Spirit is a person with whom they can personal relate and who has been sent to help them in their ministry and without who they cannot do anything worthwhile before God.

- I. Who is He?
 - 1. The Holy Spirit is God (Acts 5:3-4; Matt 28:19).
 - 2. He is eternal (Heb 9:14), omnipresent (Ps 139:7), omniscient (1 Cor 2:10), omnipotent (Luke 1:35; Rom 15:19).
 - 3. The Holy Spirit is a person (Acts 13:2;
 - 4. He knows and searches the mind of God (1 Cor 2:11).
- II. His Ministry in Creation
 - 1. He hovered upon the surface of the shapeless world before God began to create all things (Gen 1:2).
- III. His Ministry to Jesus Christ
 - 1. He confirmed the anointing and ministry of Jesus Christ (Matt 3:16-17).
 - 2. He empowered Jesus Christ for ministry (Luke 4:16-19).
- IV. His Ministry to the Believer in Christ
 - 1. He is our helper in place of Jesus Christ (John 14:16)
 - 2. He intercedes for us in prayer (Rom 8:26).
 - 3. He instructs and guide's the believer in Christ (John 14:17; 16:13).
 - 4. He inspired the writing of the Scriptures (2 Pet 1:21; 2 Tim 3:16).
 - 5. He leads us to repentance.

Outcome: mentees will develop relationship with the Holy Spirit and take full advantage of His ministry of help to believers in fulfilling the great commission of the gospel as commanded by Jesus Christ.

Spiritual Gifts and Ministry

Objective: to enable mentees understand and believe in spiritual gifts as God's supernatural means of empowering His children for the ministry of the gospel and to inspire in them the courage that they can accomplish the task for which they have been selected.

- I. What is Spiritual Gifts?
 1. Spiritual gift refers to a special grace from God to a believer for the purpose of ministry.
 2. The Holy Spirit is the One who gives spiritual gifts to a believer in Christ.
 3. Every believer in Christ has at least a spiritual gift which is to be used for the service of the gospel.
 4. Any spiritual gift not used by a believer will be taken and given to another believer who will put it to use.
- II. Why Spiritual Gifts?
 1. For the proclamation of the gospel
 2. For the edification of the church (the body of believers in Christ)
- III. The Diversity of Spiritual Gifts
 1. Faith
 2. Healing
 3. Prophecy
 4. Proclamation
 5. Teaching
 6. Administration
 7. Reconciliation
 8. Compassion
 9. Sacrificial service
 10. Charity
 11. Help
 12. Encouragement
 13. Pastoral care
 14. Evangelism
 15. Apostolic

Outcome: It is expected that this seminar will enable mentees to believe and pray for the gifts of the Holy Spirit and thereby empowered for their ministry.

Worship and Fellowship

Objective: to emphasize the importance of worship and fellowship in Christian leadership.

- I. What is Worship?
 1. God is not a concept, He is real, a personal being.
 2. To worship is to love God with all with all our heart, soul, and might (Deut 6:4-5). It is bringing our entire being into total submission and service to our Creator and Sustainer.
 3. Worship defines us (whose we are and to whom we submit our lives)
- II. Basic Elements of Worship
 1. Relational (that which the Holy Spirit does in us).
 2. Theological (how we relate to the divine revelation in human history).
- III. The Spirit of True Worship
 1. God is a Spirit and must be worshipped in Spirit and in truth.
 2. God is present wherever His people gather to worship Him (Matt 18:20).
 3. Reverence before God is required in worship (Psalm 95:6).
- IV. Personal Worship
 1. God is interested in and wants to relate with us personally.
 2. We worship Him privately in praise, prayer, meditation, and service to others.
- V. The Value and Blessings of Public Worship
 1. There is joy in corporate worship (Ps 122:1; 84:2).
 2. We receive encouragement from fellow believers (Heb 10:25).
- VI. The Centrality of Christ
 1. True worship is Christo-centric
 2. Only Jesus Christ has seen the Father and is exclusively qualified to make the Father known to us (John 1:18)
 3. He is God (John 1:1-3, 14)
- VII. The Centrality of the Holy Spirit
 1. The Holy Spirit is our helper (John 14:16)
 2. He leads us to Christ (Rom 1:4; 1 Cor 2:9-16; John 14:17; 15:26; 16:13)
 3. He illumines our mind to understand the word of God (John 14:26; 16:13)

Outcome: mentees value the privilege of worshipping God and the joy of fellowshiping with fellow believers.

The Church and Her Mission

Objective: to enable mentees appreciate the blessing of the body (community) of believers and its crucial role for the salvation of its members as instituted by Christ who is the head of it.

- I. What is Church?
 1. The church is community of believers bound together by the love of Christ as demonstrated by His supreme sacrifice
 2. The church is the place designated for the worship of God
 3. The church is the individual member of the body (1 Cor 3:16; 6:19)
- II. The Nature of Church
 1. The church is of divine origin through Christ (Acts 20:28; 1 Cor 1:2).
 2. The church has always been an organized group of people from Adam to the last day church will witness the Second Advent of Christ.
- III. Organization of the church
 1. God is organized as evident in the universe and also desires His church to be organized (1 Cor 14:33).
 2. The nature of church organization includes church membership, priesthood of all believers, allegiance to God and state (Rom 13:4, 7).
 3. Church organization is also reflected in worship and exhortation, Christian fellowship, scriptural instruction, administration of the divine ordinances, and the universal proclamation of the gospel.
- IV. Biblical Principles of Church Administration
 1. Christ is the head of the church (Eph 1:22; Phil 2:10-11).
 2. The church derives its authority from Christ (Matt 16:18; 28:18-20; 1 Cor 11:23-29; John 13:1-17).
 3. The church is subject to the Scripture as a revelation of God's will inspired by the Holy Spirit (2 Tim 3:15-17).
 4. Church administration includes instituting church officers as laid out in Scripture including such offices as elders, deacons, deaconesses and so on. It also involves church discipline when necessary.
- V. The Remnant Church and Her Mission
 1. God has a universal remnant body of body of believers in these last days who keep His commandment and have the faith of Jesus (Rev 12:17; 14:14:6-12; 18:1-4).
 2. God's last day remnant church has a divine mandate to (1) proclaim the Almighty God who is the Creator and Sustainer of the universe and to call on all flesh to worship Him; (2) to warn the nations of the apostate religion which only has a form of godliness but denies the power; and (3) proclaim the eternal defeat of the apostate religion (Babylon).

Outcome: mentees will embrace their unique privilege as part of God's remnant church in these last days and be committed to fulfilling the divine mandate for God's remnant church to the world.

Organizational Procedures

Objective: to acquaint mentees with the nature and organizational structure of the

Adventurer and Pathfinder clubs.

- I. Club Organization.
This section will cover the steps in organization organizing adventurer and pathfinder clubs, the importance of keeping club moral high, club discipline,
- II. Staff and Pathfinder Officers
This section will deal with expectations from adventurer and pathfinder staff, the value of cooperation, club officers and their duties,
- III. Club Membership
This section will focus on the requirements for adventurer and pathfinder club membership
- IV. Annual Achievement Program
This section covers the guidelines for assessment of the progress of the adventurers and pathfinders.
- V. Uniforms and Flags
This section provides guidelines for uniforms and flags of adventurer and pathfinders clubs: what it constitutes, how they should be worn, guidelines for positioning insignias, the clubs flags.
- VI. Merit System
This section will discuss the philosophy of the merit systems for the adventurer and pathfinder clubs.
- VII. Club Finances
This section will be devoted to the nature of finance in the adventurer and pathfinder clubs, especially in the area of fund raising.
- VIII. Public Relations
This section will dwell on how the adventurer and pathfinders clubs can best relate with the larger society, especially its local context.

Outcome: mentees are expected to be well acquainted and able to manage the adventurer and pathfinder clubs

Meetings and Programing

Objective: to acquaint mentees with basic skills for adventurer and pathfinder clubs programing.

- I. General Procedures in Planning Club Programs
This section will deal with planning the Adventurer and Pathfinder clubs programs, the clubs classes, sample programs etc.
- II. Special Program Features
This section will entail the nature of Enrollment Night program, Adventurer Day, Pathfinder Day program, Adventurer and Pathfinder clubs Induction Service, Investiture Service, Pathfinder Camporees, Pathfinder Fair.
- III. Hobbies and Crafts
This section will include the philosophy of hobbies and crafts, the steps for building a successful craft program.
- IV. Nature Activities
This section will deal with the philosophy of instruction in nature, field trips, nature games and activities.
- V. Camping
This section will focus on the philosophy of camping, types of camping, camping skills, factors in choosing a campsite, camp programing, camp supplies and equipment.
- VI. Social Development
This section will entail the philosophy of social education, group action plays, games.
- VII. Spiritual Witness
The here will be to lead Adventurers and Pathfinders into a personal relationship with Jesus Christ, how to make the Adventurer and Pathfinder clubs soul-wining tools, kinds of outreach programs and how to manage them effectively.

Outcome: mentees are expected to be able program Adventurer and Pathfinder clubs activities and successfully conduct meetings for both clubs at all levels.

Basic Pathfinder Staff Training

Objective: to equip mentees with the necessary tools for training the Adventurer and Pathfinder clubs staff.

This training covers a basic knowledge of the philosophy, nature, and activities of the Adventurer and Pathfinder clubs. Mentees will be required to spend a minimum of about seventy hours for this training in keeping with the policy of the Adventist Youth Ministries Department of the GC.

- I. The Privilege of Being a Leader
- II. Launching a Club
This unit will include necessary steps to organizing a club, club programing.
- III. Forward Together
This part will entail a study of the merit system and the financial system of the Adventurer and Pathfinder clubs.
- IV. Fun With Hubbies
- V. Nature Activities
- VI. Drills, Ceremonies and Flag Games
- VII. Camping
- VIII. Social Development
- IX. The Joy of Witnessing

Outcome: mentees are expected to possess required skills for training Adventurer and Pathfinder clubs staff.

APPENDIX E

STATISTICAL AND ANALYTICAL REPORT FORMS

This section contains all the statistical and analytical forms to be used for this project. These forms have been specifically designed to meet the local need in Rivers Conference. However, they can be modified to serve in other mentoring situations.

INVENTORY OF ADULT ATTITUDES AND BEHAVIOR TOWARD YOUNG PEOPLE

(Adapted from *Young voices stronger choice: Promise project's guide to forming youth/adult partnerships* pp. 22-24 by Loring Leifer and Michael McLarney).

Instruction: Based on the opinion scale below, respondents should select the level that best describes his or her own belief or approach regarding each statement and place that number next to it. The inventory scoring instruction is provided on pages
















1	2	3	4	5	6	7	8	9
Never		Seldom		Sometimes		Often		Always

- _____ 1. As an adult leader, I engage young people in program decisions when I think this engagement will be growth experience for them.
- _____ 2. It is most appropriate that adults determine what the programs for young people Will be.
- _____ 3. Young people have a vantage point that is valuable for evaluating the success and failure of specific programs.
- _____ 4. In our organizational decision making, adults should make the decisions.
- _____ 5. I believe that allowing young people to participate in organizational roles can open valuable learning opportunities for them.
- _____ 6. As an adult leader, I engage young people in making program decisions at the earliest point.
- _____ 7. Asking young people to review adult-determined program plans will communi- cate to the young people that the adults respect them.
- _____ 8. Adults are in the best position to evaluate the success and failures of a specific program.
- _____ 9. Youth participation can enhance and enrich the various management roles within our organization.
- _____ 10. Fewer mistakes are made in carrying out a program for young people if adults perform the leadership roles themselves.
- _____ 11. I believe that experiences of young people give them valuable perspective that Can become useful in efforts to plan, operate, and evaluate the way organi- zation functions.

- _____ 12. Asking the opinion of young people will help them sharpen their thinking and observational skills.
- _____ 13. Allowing young people to assume some leadership roles can help them develop leadership skills for the future.
- _____ 14. In our organizational decision making, adults and young people together should make the decisions.
- _____ 15. I believe that allowing young people to participate in organizational decision making would mislead them into thinking they can influence matters beyond their control.

Inventory Scoring Instructions: Transfer the numbers given to each statement in the style that contains the box for that statement. For example, if you put four by the first statement, then put a four in the box under the style 2 column. In statement two, the number will go in style 1.

Total the numbers at the bottom of each column. The one with the highest score is the one that best characterizes your attitude toward youth.

Statement	Style 1	Style 2	Style 3
1			
2			
3			
4			
5			
6			
7			
8			
9			
10			
11			
12			
13			
14			
15			
TOTAL			

Definition of the three styles:

Style One: People viewed as objects

The basis of this attitude is that one person or group of people “knows what’s best” for another person or group of people. The first person or group may decide they have a right to determine the circumstances under which the second person or group will exist. The person being viewed as an object usually knows it. In an extreme case, the adult sees little value in the young person except as the young person serves the desires of the adult. As a result, the adult controls the young person to serve whatever interest the adult may have. Less extreme is the attitude that adults know what is best for young people and see young people as objects of their good intentions. This is not an uncommon parental attitude.

Style Two: People Viewed as Recipients

Here the first person or group still believes they know what is best for the other, but they give the other the opportunity to participating decision making because it will be good for the other person or group. Thus, the other is supposed to receive the benefits of what the first person gives them. An example of this attitude can be found in an organization that includes youth participation in the design of the program, but keeps primary emphasis on how young people will benefit from participation and not what the young person has to

offer to the group. This attitude demonstrates a concern for preparing young people for the future as responsible decision makers. This relationship cannot really be described as an adult/youth partnership, though there is some opportunity for the building of a sense of youth ownership in the outcome of the decisions.

Style Three: People Viewed as Resources

This attitude is based upon respect for the contribution young people can make to the community in the present. It acknowledges that any leadership and decision making roles involved can be shared by adults and young people. Here there is an attitude of respect by the first person or group toward what the other person or group can do. This attitude and behavior which follow it can be closely associated with two matters of great concern: self-esteem and productivity. Creating a culture in which people are viewed, respected, and involved as resources is a worthy goal.

Young people should be regarded as resources not recipients, subject not objects. "The purpose of youth participation is not just to do something that is good for youths. It is to avail ourselves of the usually untapped resources and abilities of young people in order to better prevent and solve community programs," says Lofquist.

RIVERS CONFERENCE OF SEVENTH-DAY ADVENTISTS

Mentor/Mentee Agreement

Mentor _____

Mentee _____

This is a mentoring agreement between _____ (mentor)
and _____ (mentee) in Rivers Conference of Seventh-day Adventists.

Mentor's Responsibilities

1. Be a devoted follower of Jesus Christ in thought, word, and action.
2. Serve as trusted counselor and provide guide for direction in ministry to mentees.
3. Admonish and correct mentees in love when needed.
4. Devote time, talent, intellect, financial resources to develop mentees.
5. Hold mentees accountable to God and to themselves.

Mentees Responsibilities

1. Be a devoted follower of Jesus Christ in thought, word, and action.
2. Be willing and ready to learn.
3. Be available, humble, dynamic, and ready to follow instruction.

Mentor's Declaration

I understand that this is a voluntary relationship and I personally choose to commit to all the terms stated above, especially selfless devotion of my time to the development of my mentee within the parameters of Christ's example and the principles revealed in Scripture.

Mentees Declaration

I understand that this is a voluntary relationship and personally choose to commit to all the terms stated above, including respect for my mentor, and any other (in line with the principles of the Bible) that may arise in the process of this mentoring relationship.

Projected Completion Date of the Mentoring Relationship: _____

Signed: _____

Signed: _____

Mentor: _____

Mentee: _____

Date: _____

Date: _____

***Reserve a photocopy of this form and forward the original to the conference Mentoring Committee.**

RIVERS CONFERENCE OF SEVENTH-DAY ADVENTISTS

Conference Mentoring Report

Number of On-going Mentoring Relationships: _____

Month/Quarter Being Reported: _____

Number of Young Leaders at Beginning of Month/Quarter _____

Number of Young Leaders at End of Month/Quarter _____

Number of Special Meetings with mentees: _____

Number of Seminar/Training Workshops: _____

List of On-the-field Training Activities:

Activity	No. of Occurrence	Activity	No. of Occurrence

Number of Mentor-led Activities: _____

Number of Mentee-led Activities: _____

***Reserve a photocopy of this form and forward the original to the conference Mentoring Committee.**

RIVERS CONFERENCE OF SEVENTH-DAY ADVENTISTS

District Mentoring Report

Name of District: _____

Number of On-going Mentoring Relationships: _____

Month/Quarter Being Reported: _____

Number of Special Meetings with mentees: _____

Number of Seminar/Training Workshops: _____

List of On-the-field Training Activities:

Activity	No. of Occurrence	Activity	No. of Occurrence

Number of Mentor-led Activities: _____

Number of Mentee-led Activities: _____

***Reserve a photocopy of this form and forward the original to the conference Mentoring Committee.**

RIVERS CONFERENCE OF SEVENTH-DAY ADVENTISTS

Local Church Mentoring Report

Name of Local Church: _____

Number of On-going Mentoring Relationships: _____

Month/Quarter Being Reported: _____

Number of Special Meetings with mentees: _____

Number of Seminar/Training Workshops: _____

List of On-the-field Training Activities:

Activity	No. of Occurrence	Activity	No. of Occurrence

Number of Mentor-led Activities: _____

Number of Mentee-led Activities: _____

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RIVERS CONFERENCE OF SEVENTH-DAY ADVENTISTS

Mentor Report

Name of Local Church: _____

Number of On-going Mentoring Relationships: _____

Month/Quarter Being Reported: _____

Number of Special Meetings with mentees: _____

Number of Seminar/Training Workshops: _____

List of On-the-field Training Activities:

Activity	No. of Occurrence	Activity	No. of Occurrence

Number of Mentor-led Activities: _____

Number of Mentee-led Activities: _____

What is the nature of the relationship between you (mentor) and your mentee? Please explain

What challenges have you encountered in the mentoring process as a mentor? Please explain

***Reserve a photocopy of this form and forward the original to the conference Mentoring Committee.**

RIVERS CONFERENCE OF SEVENTH-DAY ADVENTISTS

Local Church Mentee Report

Name of Local Church: _____

Number of On-going Mentoring Relationships: _____

Month/Quarter Being Reported: _____

Number of Special Meetings with mentees: _____

Number of Seminar/Training Workshops: _____

List of On-the-field Training Activities:

Activity	No. of Occurrence	Activity	No. of Occurrence

Number of Mentor-led Activities: _____

Number of Mentee-led Activities: _____

What is your perception of your mentor? Freely discuss (use extra sheet if needed)

What could make your experience better? Freely discuss (use extra sheet if needed)

***Reserve a photocopy of this form and forward the original to the conference Mentoring Committee.**

RIVERS CONFERENCE OF SEVENTH-DAY ADVENTISTS

Post Mentoring Evaluation Form

Have you grown in any after involving in the mentoring program? Explain

Was the program spiritually rewarding? Explain

Did the program help you identify your areas of strengths and weaknesses?

Which aspect of the mentoring experience was most beneficial to you? Explain

Is there something you would have done differently? Explain

What is your overall perception of the program?

1. Very bad; 2. Bad; 3. Good; 4. better; 5. Very good

Are there parts of the program that you think should have structured better? Explain

***Reserve a photocopy of this form and forward the original to the conference Mentoring Committee.**

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VITA

Ugochukwu Elems

Place of Birth: Obagi, Rivers State, Nigeria

Spouse: Ejiro Esther Elems

Children: Chiyame Elems (1998), Udokanma Timothy Elems (1999), Uchechukwu Abraham Elems (2010)

Educational Experience

2011-2014 Doctor of Ministry, Andrews University, Berrien Springs
2005-2009 Master Divinity, Andrews University, Berrien Springs
1993-1996 Bachelor of Arts in Theology, Andrews University Berrien Springs

Credential

2002 Ordained, Rivers Conference, Nigeria

Ministry/Professional Experience

2010-Present Volunteer Asso. Pastor – Altgeld Gardens SDA Church Chicago.
2011 Summer Team Leader–Literature Evangelism/ Bible Worker – Alberta, Canada
2009-2010 Asso. Pastor–Nigeria Seventh-day Adventist Church – Chicago Heights
2008 Summer Team Leader–Literature Evangelism/ Bible Worker – Indiana Conference
2007 Summer Team Leader–Literature Evangelist/ Bible Worker, Canada
2006 Summer Team Leader–Literature Evangelist/Bible Worker – Springfield, IL
2005 Director for Evangelism & Global Mission – Rivers Conference of SDA
2004 Interim Principal–Adventist Comprehensive Secondary School, Elele, Rivers Conference
2002-2005 Director for Youth/Education/Chaplaincy, Rivers Conference of SDA
2000-2002 Associate Editor–Inspiration Magazine (Rivers Conference Magazine)
2001 District Pastor–Bodo district, Rivers Conference of SDA
1999-2001 District Pastor–Choba district, Rivers Conference of SDA
1998 District Pastor–Rumuokwursi district, Rivers Conference of SDA
1996-1998 District Pastor–Abua district, Church in Rivers Conference of SDA
1993-1995 Literature Evangelist, Nigeria and Ghana